

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

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Biography.

SKETCH OF REV. OLIVER HEYWOOD.

OLIVER HEYWOOD, B. D. was born of parents distinguished for piety and worth, at Little Leaver, in Lancashire, March, 1629. He set a special mark on the day of his being baptized, and on its annual return, renewed his baptismal covenant, and dedicated himself afresh to God. He gave early signs of great tenderness of conscience, and delight in divine things, and used often, when a child, to express a wish, that he might be "a good minister." This encouraged his parents to think of devoting him to the sanctuary. He was educated at Trinity College, Cambridge, whither he went in 1647. While he was there, his father gave him these written injunctions.

"My son, labour above all things to make your peace with God, by humbling your soul evening and morning, and oftener before him, that you may know, that God has begun a good work of grace in your heart. Be very frequent in reading the scriptures, with knowledge and understanding, that you may be a

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good scribe, armed against temptations, and able to convince gainsayers. Labour to get every day some sanctified thoughts and spiritual meditations, which will be a heavenly life, and a walking with God; and write them in a book, and title it *The Meditations of my Youth*. Take short notes of every sermon you hear, and write some fairly over for your loving mother. Often remember how short and precious your time is, and that upon it depends eternity. As to society, keep a mean; neither too solitary, lest you be melancholy; nor too much in company, lest you be drawn aside. Above all shun bad company and seek good."

Mr. Heywood was greatly benefited by attending the religious meetings of the serious scholars of his college, and often blessed God for the profit and pleasure, which he derived from the ministry of some celebrated preachers in the university. He pursued his studies industriously; but he afterward blamed himself for not applying more

to philosophical and human learning, and said, "I prize learning above all sublunary excellencies, and I might have been more useful had I improved my time better." When he had taken his Bachelor's degree, he returned to his father's house, where he lived, about half a year, in close retirement. At length, by the advice of several ministers, he began to preach, was greatly approved, and was soon invited to Coley, where he settled in 1652. His annual income was small. After his ejection by the act of Uniformity, he was sometimes in great distress. But Providence so remarkably appeared for him, that he was enabled, not only to support the expense of fines, imprisonment, and other hard usage, which he suffered in those days of persecution, but also to maintain two sons in academical learning.

His ministerial labours were attended with abundant success, and were the means of converting and edifying multitudes of souls. But with all his success, he considered himself as less than the least of all saints. He met with some difficulty among his own people. Some were displeased, because he would not admit all persons promiscuously to the Lord's table; and others because he would not countenance the rigidity of the opposite extreme. And there were some who treated him cruelly, because he would not attach himself to their political party. But notwithstanding these molestations, and the offer of a much richer living in another place, he would not quit his humble and

useful station, until he was compelled by necessity. During the tumultuous times, in which he lived, he suffered great vexations. He was often fined, suspended, excommunicated, imprisoned, for not conforming to the rigorous exactions, which were imposed. But still he continued his labours, when he could do it with personal safety; and he often preached with great peril. Yea, he was sometimes obliged to secret himself to avoid an arrest. His unwearied diligence, humility, self-denial, meekness and sweetness of temper, commanded the love of all, who were not enemies of all righteousness.

It appears from his diary, which he kept within five days of his death, that in one year, 1681, besides his stated work on the Lord's day, he preached 150 times, kept 50 days of fasting and prayer, and 9 of thanksgiving, and travelled 1400 miles in service to Christ and immortal souls. This was the greatest number of miles travelled in any year; but several years exceed in other particulars. His last sermon was on the sabbath but one before his death, from 2 Timothy, ii. 19. *The foundation of God standeth sure, &c.* He died in great peace and joy, on May 4, 1702, aged 73. His publications are in high estimation for sound, lively, practical, heart-affecting divinity.

Some anecdotes are related concerning him, which are worthy of notice and remembrance.

He was once sent for by the parish minister of Honley, a profane young man, then in a fa-

tal consumption, who, on Mr. Heywood's arrival, confessed, with agonies of conscience, his dreadful sin, in taking upon him the ministry, while he knew himself to be unconverted; and begged him to pray with him, and earnestly asked him what repentance was. Mr. Heywood gave him his best advice, and was desired to come again. But before he could go, this young clergyman died, without a satisfactory evidence that he had obtained mercy. An awful warning for ungodly ministers!

Mr. Heywood, after the loss of his income, was reduced to such great straits, that his children became impatient for want of food. He called his servant Martha, (who would not desert the family in their distress) and said to her, "Martha, take a basket, and go to Halifax; call upon Mr. N—, the shopkeeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed; and in the mean time we will offer up our requests to him, who feedeth the young ravens when they cry." Martha went; but, when she came to the house, her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N—, standing at the shop door, called her to him, and asked her, if she was not Mr. Heywood's servant? When she told him, she was, he said to her, "I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send them." Upon this she burst in-

to tears, and told him her errand. He was much affected with the story, and bade her come to him, if ever the like necessity should return. Having procured the necessary provisions, she hastened back with them, when, upon her entering the house, the children eagerly examined the basket; and the father, hearing Martha's narrative, smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; they that seek the Lord shall not want any good thing."

Another anecdote is as follows:

When the spirit of persecution was so hot against this good man, that he was obliged to leave his family, he set off on horseback, one winter's morning, before it was light, like Abraham, *not knowing whither he went*, and without a farthing in his pocket. Having committed himself to the care of Providence, he determined, at length, to leave his horse to go which way he would. Having gone all day without any refreshment, the horse, towards evening, bent his course to a farm-house, a little out of the road. Mr. Heywood calling at the door, a decent woman came, of whom (after a suitable apology) he requested, that she would give him and his horse shelter for the night, telling her that he only wished for a little hay for his beast, and liberty for himself to sit by her fire-side. Upon calling her husband, they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as, he said, he had no money to make

them a recompense ; but he hoped God would reward them. They assured him, that he was welcome, and begged him to make himself easy. After some time, the master asked him, what countryman he was. He answered, that he was born in Lancashire, but had now a wife and children near Halifax. "That is a town," said the farmer, "where I have been, and had some acquaintance." After inquiring about several of them, he asked, "if he knew any thing of one Mr. O. Heywood, who had been a minister near Halifax, but was now, on some account, forbidden to preach." To which he replied, "There is a great deal of noise about that man ; some speak well, and some very ill of him ; for my own part, I can say very little in his favour." "I believe," said the farmer, "he is of that sect, which is every where spoken against ; but pray what makes you form such an indifferent opinion of him ?" Mr. H. answered, "I know something of him ; but, as I do not choose to propagate an ill report of any one, let

us talk on some other subject." After keeping the farmer and his wife some time in suspense, who were uneasy at what he had said, he at length told them, "that he was the poor outcast, after whom they made such kind inquiries." All was now surprize, joy and thankfulness, that Providence had brought him under their roof. The master of the house then said to him, "I have a few neighbours who love the gospel ; if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope you will have no interruption." Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervour, affection and enlargement, which the singular circumstances served to inspire. A small collection was then made to help the poor traveller on his way. This interview providentially introduced Mr. Heywood to a new circle of acquaintance, among whom he afterward preached with great success.

Religious Communications.

ON THE EVIDENCE OF DIVINE GOODNESS.

If there be evidence of the goodness of God, aside from the positive testimonies, the history or doctrines of the holy scriptures ; it is probable that this evidence is exhibited by the scriptures themselves.

The Bible abounds in arguments from the light of nature,

to prove important points of doctrine ; and if no such argument be found, if this mode of reasoning be not used in the scriptures, to prove the goodness of God, even this affords a presumptive argument, that the light of nature affords no evidence on this point.

The scriptures nowhere intimate, that the doctrine of the Trinity, or the doctrine of Atonement by the sufferings of the Son of God are evident from the light of nature. But the Eternal Power and Godhead are said to be clearly seen or inferred from the work of creation. It is a rule to be observed, respecting all the doctrines of divine truth, that if the scriptures treat them as evident from the light of nature, they are thus evident, whether sinful, blinded mortals can see the evidence or not. But if the scriptures consider and treat them as doctrines of mere revelation, then they are not evident from the light of nature.

A question now occurs: *Do the scriptures consider the goodness of God, as being evident from the light of nature?* From the light of nature, the apostle appears to reason on this subject, in the 14th chapter of the Acts. To the idolaters of Lycaonia, the apostles made known the living God, who made heaven and earth, and the sea, and all things therein; who in times past suffered all nations to walk in their own ways. "Nevertheless, he left not himself without witness, in that *he did good*, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." God's doing good is here urged as a witness of his goodness.

In the same manner the apostle, in the first chapter to the Romans, proves the eternal power and godhead of Jehovah, from the creation of the world. He argues from the light of nature, to prove those perfections of

God, the clear evidence of which renders the idolatrous world without excuse. But if his argument contained no evidence of divine goodness, how were the heathen deprived of all excuse? "The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; *so that they are without excuse.*"

The same mode of reasoning is used by the Psalmist to prove the adorable perfection of God. "The heavens declare the glory of God, and the firmament sheweth his handy work." It was doubtless the design of the Holy Spirit to exhibit evidence of the same divine perfection, from the light of nature, in the beginning of this Psalm, as from the law of God, mentioned in the latter part. If the glory of God was declared, by the works of nature, so as to excite the adoration of his creatures; this implies, that his goodness was declared. Whether sinful and benighted men, whose understandings are darkened by the blindness of their hearts, can discern the evidence of divine goodness from the light of nature, is not the question. If it were, the answer from scripture and observation would be in the negative. The question is, Whether the scriptures consider the light of nature as exhibiting evidence of the goodness of God? It appears that the Psalmist and the apostles have reasoned from the light of nature, to prove this divine perfection.

We may notice further, in the 34th and subsequent chapters of

Job, a long train of reasoning from this topic, to prove the goodness of God. It is argued from his supremacy. This is the drift of Elihu's argument. In Job xxxiv. 10, and onwards, we find his argument. "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity." The argument is, that God is the Almighty; therefore will not do wickedly. He proceeds, "Who hath given him a charge over the earth? or who hath disposed the whole world?" Does he act by a delegated power? Is he not absolutely independent? He goes on to represent it as a great absurdity, whether we can see the absurdity or not, to imagine that the Almighty, the independent Creator and Disposer of all things, should do wickedly. "Shall even he, that hateth right, govern? and wilt thou condemn him that is most just? Is it fit to say to a king, thou art wicked? and to princes, ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they are all the work of his hands." It is here represented as marvellous, that those who can discover from the works of God, his absolute supremacy, should entertain a doubt respecting his goodness. He seems to take for granted, that *men of understanding*, men of piety and spiritual discernment, may, from a view of the supremacy of God, have as clear a discovery of his moral perfection, as of his natural.

This is the manner of the whole of Elihu's reasonings. And we may notice, that Elihu

was acquitted of God; and God himself, who was Job's last reprover, argued with him on the same ground. From his mighty works, which displayed his infinite power and godhead, he argued the perfection of his moral government. On this ground he challenged the love and submission of Job. Job yielded his cordial submission; and upon the very ground on which it was demanded. "Then Job answered the Lord and said: I know that *thou canst do every thing*; and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Thus, from the light of nature, from the exhibitions of divine power and majesty, the moral perfection, or goodness of God is argued, successfully, in the book of Job. No appeal is made to divine testimonies, or to the plan of redemption and grace, or to any thing else but the visible displays of divine power and supremacy.

The scriptures certainly argue from the light of nature, to prove the goodness of God; and they challenge the conviction of mankind from such evidence. Whether, therefore, we can see this evidence or not, we have the highest reason to believe that it exists; and that mankind are not left, by a necessity of nature, to perish for lack of vision. If mankind, in all ages, had been disposed to discover the holiness and goodness of God, they would have always enjoyed the revelation of his grace. But as they *became vain in their imaginations*, their foolish heart was

darkened, and God gave them over to a reprobate mind, and they perish without excuse.

C.

LETTERS FROM A CLERGYMAN
TO HIS SON.

LETTER III.

Dear Frank,

IN reading my two preceding letters, you have anticipated the thought, which will be the subject of this: *That daily prayer will be a great security against deliberate deviations from the path of duty.*

The man who daily commits to God in prayer the works of every day, cannot, with a cool, unreluctant mind, enter on any works, which he knows will be offensive to that Being, whose favour he has implored. He sees, he feels the inconsistency of addressing God in prayer, and dishonouring him in practice.

By daily prayer we set God before us; we awaken in our minds a sense of his presence, power, knowledge, purity and goodness; we call up the recollection of our dependence and accountableness; we compose our spirits, banish criminal passions, and fix pious thoughts and resolutions; and thus prepare ourselves to proceed steadily and uprightly in the course of duty before us.

Who would venture to address the Deity in prayer, while his heart was full of malevolence, avarice, revenge, envy, or any other detestable lust or passion? Who would dare to call on God for his blessing, while he was contriving to execute a vil-

lainous design, plotting to circumvent an honest neighbour, or devising to revenge an imaginary injury, or trifling affront? Every one sees the guilt and impiety of bringing into a prayer such inclinations and intentions. The man who really means to pray will banish, or at least suspend all criminal purposes and deliberations, that his prayers may not become a new provocation. And surely, when he has been with God in the sacred exercise of devotion, he will not dare immediately to recal those guilty passions, which he, just before, thought it necessary to exclude. There is, at least, as much impiety in rushing from God's presence into works of wickedness, as in hurrying from these into his presence. The man, therefore, who makes prayer a customary and serious business, will act with caution and deliberation in his ordinary conduct. That deliberation, which accompanies his prayers, will attend his other important transactions. The man addicted to profaneness perceives the gross absurdity and detestable impiety of passionate swearing immediately after a solemn prayer. If he knew a neighbour, who statedly prayed in his family, and frequently fell into violent fits of wrath and storms of impious language, as soon as the solemnity was closed; he would condemn the palpable inconsistency of this neighbour's conduct. He would think himself a much better man; for, though he often swore, yet he never prayed; so that his impiety was not aggravated by being mixed with prayer. But while the man feels an impres-

sion of the sacredness of prayer, and of the inconsistency of adding profaneness to it, let him seriously engage in the former; and it is probable he will discontinue the latter.

There is a formal, careless kind of praying, which has little efficacy either to direct our conduct, or procure God's blessing. It is not this kind of prayer, which I recommend to you; but that serious, collected manner of praying, which may be called committing ourselves to God, and in which God is regarded as present with us, and the desires of the heart are offered to him.

Such a manner of praying will have some influence on the daily conduct.

I may, in this case, appeal to the experience of every serious person; I may appeal to your experience. Have you not often found a rising passion checked and restrained by the reflexion, that you have just been in God's presence, pouring out your heart before him? or by the consideration, that you are soon to go into his presence, and address him in behalf of yourself and others? When you have felt a temptation urging you to an unworthy action, has not prayer, at once, disarmed it of all its power, and laid it impotent at your feet? In the review of the errors of your conduct, and the follies of your social converse, have you not perceived your godly sorrow increased, and your virtuous resolutions strengthened by contemplating how often you have been in God's presence, and sought his directing and restraining grace; and how soon must again go into his presence on the

same serious errand? Has not this contemplation made you more watchful over yourself, more attentive to your words, more circumspect in your walk, more discreet in your deportment?

The prayerless man cannot be virtuous. The prayerful man, he who is really such, cannot be vicious. Converse with God is not only an essential part of piety, but a necessary mean of virtue. In the total and habitual neglect of it, there can be no security against sin, and no defence against temptation, either from the operation of internal principles, or from the presence of divine grace. "Thou, therefore, my son, be strong in the grace of God; and continue instant in prayer, watching thereunto with all perseverance."

And remember

Your affectionate parent,
EUSEBIUS.



ORIGINAL LETTERS FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

Dear Sir, No. 10.

LOOKING at the date of your last letter makes me feel a regret, though I have never ceased to take a deep interest in all that concerns your progress and usefulness.

You have gratified me much by so many particulars of your preaching career, and the kind reception you have met with thus far. Call it "candid and liberal," if so it appear to you; and think it a precious favour of God that so many of his pious minis-

ters are induced to strengthen your hands ; that a part of that church, which he purchased with his own blood, and such a respectable congregation with them, should so soon and so unitedly stretch out their hands to you, as their chosen pastor, under him the Great Shepherd.

Whenever and wherever you shall be invested with that office, I hope you will be able to say, as a very eminent person did before you ; " I thank Jesus Christ who hath enabled me, for that he counted me faithful, putting me into the ministry." In the mean time, with what aspirations will your heart go forth, more than ever, to your good Master, for every gift and every grace ; and for mercy to sustain you under the pressure of the present occasion.

I shall not fail to wish and ask for you a sure direction, and a clear determination of your duty. But my opinion in this case ought to be given with diffidence, as I know you have those near you, who are much better acquainted with — than I am. However, I am much inclined to think well of the opinion which Mr. — has given :—And, in general, have a favourable idea of answering the cordial invitation of a united and worthy people with a good grace. Where no imperious circumstances forbid it, I believe this to be your idea.

If you do give yourself to them, I hope it will be with a most tender affection, and a most sincere desire to minister to their eternal good : " Even as Christ loved the church, &c."—It is a wonderful tenderness.

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Such a rare harmony of a whole people, and the cordial attachment of so many praying Christians, ready to strengthen your heart in all your work ; and whose piety and experience may help a young minister to a thousand good ideas ;—open, as far as we can judge, a fair prospect *in the main point*. And from their general character, there seems little room to doubt your faring well among them in temporal things, with proper economy, and such a measure of self-denial as this good service always requires.

Accept the love and best wishes of your friend, &c.

My Dear Sir,

No. 11.

I HAVE enjoyed your agreeable settlement, and the many circumstances, that seem to promise you both comfort and usefulness ; though I hope neither of us forgets upon whose blessing both depend.

If I must continue my feeble suggestions, I must. The afflicting circumstance of dropping hints to others, is its bringing up so many failures of my own, and many which I am afraid it is too late to retrieve. No more of *Mentor* to such a navigator as me.

It is not difficult to bring up particulars, which should have been more attended to by myself. For instance, I see now more than ever, that the different parts of our work, taken up alternately, and in due proportion, aid and befriend each other. Retired

studies furnish us for conversation; and by conversing with our people, we go to our studies with new advantage; and the more, as our visits have been properly pastoral. The very action which is required in making our excursions; the vigour, the recreation to our spirits, which they give us, are important. We study to better effect; we can do more in a little time; we have not lost so much, in any respect, as we feared.

Cultivating acquaintance with our people prepares them to hear us with the better attention. Cherishing affection on our part, entering into their interests and feelings, opens our hearts to them in preaching. But the new tracts of thought, which open to us in the way of pastoral visiting, are many and valuable. The practical and solid sentiments of thinking and praying Christians; the questions on divine subjects, which will often be brought up; the very ignorance and eccentricities of the less cultivated, will suggest subjects of meditation and of preaching, very necessary, and which, but for mixing often with our people, would have been less remembered.

Conversing with the afflicted is of special use to call out every sentiment we possess, if not to suggest new; as generally it lets us into much of human nature, and various views of it in different subjects.

But chiefly, perhaps, are sick and dying beds useful to cultivate our own hearts, call forth their best feelings, and instruct us how to preach. In the last par-

ticular I have often thought, that if a preacher would study the spirit and manner in which the best people, when leaving the world, give counsel to those about them; the plain and faithful, yet humble, loving, persuasive, unexceptionable manner; it would be of great use to him.

Here, likewise, as much as any where, we may learn what are the subjects on which the preacher should be most emphatical. The death bed of a good man exhibits no metaphysical subtilties, no flaming zeal for modes and forms, and little circumstantial in religion; but the obvious, plain, simple truths of the gospel, and all in a practical way.

One thing still let me add. Solemn and awful as the last scene of an irreligious person is, there is one circumstance in it, which usually gives me pleasure, and an animating excitement to go on preaching the religion of the gospel, as an all important reality. It is this, that such persons, as well as others generally give their testimony in its favour, before they leave the world. Some exceptions we meet, but comparatively very few.

Let me pray you, my friend, to improve upon these hints, as far as you think them just, and favour me with additional illustrations upon the leading idea, such as your own thoughts will readily furnish.

Wishing many and great blessings on your person and ministry, I subscribe, &c.

BETA.

ANSWER TO THE QUESTION CONCERNING GENERAL ASSOCIATION—

Proposed in Panoplist No. 27, page 118, by INQUIRER.

IN the first place let it be considered, that the associations of Congregational ministers in this commonwealth are all perfectly *voluntary*. They are not restricted to neighbourhoods, counties, or any other local boundaries, but are constituted according to the choice and agreement of individual ministers.

Let it be further remarked, that as these voluntary associations are formed for *particular purposes*, the members are under no obligation, which can hinder them from joining other societies of clergymen formed for *other purposes*. Nor indeed are they under any obligation, which can prevent them from asking and obtaining an honourable dismissal from one association for the sake of belonging to another of the same kind, where their convenience or their satisfaction can be better consulted. This has often been done, and has never been considered as censurable or inconsistent with the bonds of a voluntary ministerial association.

Now if Inquirer, or any other clergyman, belongs to an association of ministers, whose views on the subject of GENERAL ASSOCIATION differ from his, he may, it is conceived, adopt one or the other of the following methods, as particular circumstances shall render most expedient.

1. He may still continue a member of the association, to which he has belonged, and pro-

mote, as actively as ever, the laudable purposes of it, and yet, with a higher object in view, join with others in like circumstances in forming a new body *for the express purpose of promoting the design and enjoying the advantages of the GENERAL ASSOCIATION*. Or,

2. He may obtain a dismissal from the association, to which he has belonged, and seek admission into another regular association, already formed, which has or will have a connexion with the GENERAL ASSOCIATION. Or,

3. He may relinquish his present connexion, and unite with others, who are disengaged, in constituting a new body, for all the common purposes of ministerial associations, as well as for the general object particularly in view.

It is hoped that, in every measure which is pursued with reference to the great object of the General Association, ministers, in the circumstances abovementioned, will unite wisdom with decision. If they do so, it is presumed they will not be severely censured, even by those, who have not the same views respecting the general object.

They, who have not joined any particular association, may without embarrassment form any connexion, which they judge expedient.

For reasons, which need not be now mentioned, it is deemed very important, that this subject should be *seasonably* attended to, so that the next general meeting, being in a central part of the state, may comprehend as many particular associations as possible,

As a new and animating argument in favour of the General Association, the following information is communicated.

Extract of a paper lately published in London on the subject of the "general union of Congregational ministers and churches throughout England and Wales."

"In the month of May, 1806, a number of ministers and members of Congregational churches, both of town and country, assembled by appointment in London, to confer on the subject of establishing a general and explicit union of the whole body of that denomination. It had occurred to many of them, that although the principle of the independency of every church ought to be inviolably maintained; yet, that by cultivating a better acquaintance with each other, by communicating mutual information, and occasional advice, and by an extended co-operation, the interest of the kingdom of Christ in general, and the prosperity of this class of Christians in particular, might be more effectually promoted.

After much interesting conversation, the meeting unanimously agreed, that such a union appeared to them to be highly desirable; and that the Board of Congregational Ministers in London, should be requested to prepare a plan for that purpose.

In consequence of this request, the Board took up the business, and appointed a committee to sketch the outlines of a plan of union. These outlines were drawn, and presented to the

Board in March, 1807; and by them approved and accepted.

On Monday, May 18, that meeting was held at the Rev. Mr. Gaffee's meeting house, New Broad Street, and was numerously attended. The plan was then taken into consideration, and various sentiments on the subject were advanced by the brethren. Some objections to the projected union were brought forward by very respectable friends, which seemed to arise chiefly from a misapprehension of the design, or from the manner in which it had been expressed; other objections seemed to originate in that laudable jealousy, which dissenters ought ever to maintain against the assumption of unscriptural authority in the church of Christ, or the formation of any institution which might, in its issue, endanger the liberty with which Christ has made us free. These objections, it is hoped, in the course of discussion, were satisfactorily removed, or considerably weakened; and the plan, which, perhaps, through excess of brevity, had been left somewhat obscure, obtained further explanation and enlargement, and was cordially adopted by the meeting."

In another paper, published in England about the middle of the present year, devout notice is taken of the remarkable fact that, at the very time when Congregational ministers and churches throughout England and Wales are engaged in establishing a general union, measures are successfully adopted to promote a similar object in Massachusetts.

RESPONDENT.

Selections.

ON THE GRADUAL AND INSIDIOUS PROGRESS OF SIN.

It is a common saying, that no man becomes very wicked at once. Men are prepared by degrees for the last acts of iniquity. Ask the murderer how he came to imbrue his hands in blood. He will tell you, that he was first light and thoughtless, then loose and extravagant; and that, having thus brought himself into difficulties, having also associated himself with bad company, he was tempted to some little act of injustice, which he meant, perhaps, to repair, and certainly to commit but for once. The fraud was resorted to as the means of deliverance from urgent distress; but the devil having tempted him to perpetrate this single act, he was induced to repeat the crime, even though a little less pressed by want; so that the same act under these new circumstances had more sin in it. At last, murder became necessary to conceal theft, and seemed only to be a part of the same iniquity.

Ask, in like manner, the unhappy woman, who has not only forfeited her character, but has lost all regard to decency, and whose very trade is that of corrupting others, how she arrived at so great a pitch of wickedness; she will tell you, that it was by slow degrees. At first she secretly indulged improper thoughts; a too free behaviour followed, improper conversation was permitted, little liberties were taken; and if a parent or

friend reproved her, she pleaded that these liberties were insignificant. She began by trifling with temptation, and now she is the most abandoned of her species. Take, in short, any character that is now infamous; his history, if he were to tell it to you, would be the same. What abandoned sinners are some men; what cheats, what liars, what blasphemers of God, what despisers of all that is good! Is thy servant a dog, said Hazael, that he should commit this thing? Hazael could not believe his nature to be capable of the crime which the prophet told him that he should perpetrate. The sins of some men are so dreadful, that we stand astonished at them. We look on these persons as beings of another nature; as scarcely human. Alas! the wickedest man that lives is only one who has fallen by little and little; he has been, perhaps, for some time, proceeding in this downward path. That vile wretch, whom you loathe, was once perhaps in nearly the same condition as you; he had a conscience which smote him when he did evil; he had a general regard to God and godliness; he had a blushing cheek, and a modest look; a habit of kneeling down in worship, or in seeming worship, in the same manner as you.

Let us explain this point very familiarly. A child, let it be supposed, is taught to say his

prayers: he is instructed that God's eye is upon him; he is habituated to public as well as private worship, and his conscience yet is tender. He goes, perhaps, to school, where some older and more hardened boy is found to laugh at prayer; and this schoolfellow sleeps with him. The child is ashamed to be seen praying. He says his prayers behind the curtain, or perhaps after he is in bed. Instead of taking a regular time for prayer, he now becomes slack in this duty, and often puts it off till a convenient opportunity. Instead of praying to God both in the morning and at night, he prays only in the morning, or only at night; and instead of praying every morning, he is hindered by some interruptions, once, twice, or many times in the week. Thus he falls gradually. And now, perhaps, he thinks it sufficient to pay his devotions at church; possibly also he puts up a few words in the way of prayer when seized by sickness, when frightened by some extraordinary calamity, or overcome by a more than common sin. As his years advance, and as his parents or master exert less influence over him, he grows lax in respect to his observation of the Sabbath; he rises late on a Sunday, and he is late at church; he is hurried by worldly business, and has hardly time, as he pretends, to worship God. The most trifling excuses are now sufficient to detain him from public worship. He is not sufficiently dressed; he has a cold or a little head-ache, and there is no convenient seat for him. He goes now and then to

church in the morning, but not always in the evening, and, after a time, in the morning only, and not always even then. The Sabbath now is employed in more trifling conversation than formerly. Instead of regularly reading the Bible or some religious book, he applies himself to religion only when the humour takes him. The humour takes him less and less frequently. His prayers and his Sabbaths being neglected, the thought of God dwells less and less on his mind. Worldly business or pleasure possesses him. Any thing but God is in his thoughts. He can spend hours without thinking of God. By degrees, whole days pass by without a reflection respecting his Maker.

Habits of swearing often grow on a person in the same gradual manner. First he learns to use an improper word, such as, O Lord, or O God—Lord bless me, or Lord help me; and then he proceeds a little further. He sits much among swearing persons, and then his sense of the sin is weakened. He swears at first only when in a great passion, and afterwards when in a little passion; and at last when he is in no passion. Men fall in this respect very imperceptibly. Let us notice the unbelief which is at the same time increasing. A man who uses the name of God to swear by it is likely to grow hardened in unbelief. Some begin by exercising their wit on religious things. They joke at the particularity of some good man, which they couple with his religion; and having first mocked those who are good, for their infirmities, they proceed to mock

at what is not their infirmity ; they mock at their very goodness. They now grow merry as often as they speak on religious subjects ; they joke about passages of scripture ; at length they make a joke of all scripture, and there is no road by which men advance more rapidly to a profane, unbelieving spirit than this. What we often make the subject of our merriment, we cannot at any time much reverence. It is thus that both the holy scriptures, and every other thing which is sacred, become the subject of a man's railery during his cups ; and this profaneness is perhaps at length coupled with indecent and licentious conversation, which is the highest pitch of profaneness.

So also in respect to every vice which can be named, the steps by which men advance are small. The glutton or drunkard first is a little nice respecting his meat and drink ; he values the pleasure of a meal too highly ; his meat must be of the best kind ; his liquor strong and highly flavoured. He grows more and more curious in his taste. He talks much of his wine and of his dishes, and sits long at his table ; his meals are more in number than is necessary for health ; he also takes a glass of wine between them. He finds that he has more and more desire for this intervening cordial : the habit grows ; the stomach is more and more craving ; he becomes first a tippler, and then an occasional drunkard, and then a thorough drunkard.

In respect also to dishonesty, a man's fall is commonly grad-

ual. Some begin by borrowing what they partly mean to restore, but what they know that they very possibly may never be able to pay, though they do not say so ; and they borrow more and more money, though they have less and less chance of returning it. Some begin with taking a very little matter ; it is too little, as they think, to be noticed by the owner, or by their own consciences. Having taken one trifle they add another ; they take a little of the smaller kind of fruit, and from small fruit they proceed to larger fruit, and from fruit to many other little things. Having taken a few trifles, in order to eat themselves, they take a few more, in order to give them away, and they soon find that they can obtain some favour in return. By degrees they take, in order to sell ; and thus they are perfected in the trade of stealing.

Lying is a sin which also grows on us by degrees. What is a lie ? Is every false word a lie ? Is it a lie to call a thing greater or less than it is ? I answer, that he who uses himself to speak too largely, and to assert positively what he knows but in part, will learn, if he indulges this temper, to speak still more largely, and to pronounce still more positively, till he loses his respect for truth. Endeavour then to measure every word you speak ; be correct, and think not that this is a small matter.

A man's general temper is also apt to fail in the same gradual manner. How many have indulged some little, selfish, peevish, or fretful humour, and as they have continually thought only for

a minute ; till these evil dispositions have gained full possession of them. Waste of time may also be mentioned. We think it a little matter to waste a few minutes, forgetting, that out of these minutes, hours are made, that hours constitute days, and that of days, life itself consists. We neglect minute after minute, because each is but a minute. We sit down only for a minute at some idle employment, and in some easy posture, and thus our idle habits grow upon us.

Want of economy is to be traced to the same negligence of small things. The bulk of our expense is made up of trifling sums, and as he that wastes his minutes will be found to trifle away his life, so he that throws away his shillings will be found to trifle away his substance.

What then is the way in which we must learn to avoid both sin in general, and every sin in particular ? “ *He that despiseth small things,*” says an apophthical writer, “ shall fall by little and little.” It is by not despising small things that we shall avoid both those greater and lesser degrees of iniquity.

What then is it to despise small things ? It is to *make light* of them—it is to make light of them because they are small. We suppose a little matter to be a little evil, whereas a little matter may be a great evil ; it may be a precedent for many other evils. A little evil, many times repeated, becomes great ; and the reason for committing this little evil the second time will seem just as good as for committing it at the first. We should be afraid, therefore, of

little negligences and sins. We should be afraid of all such language as the following. “ Why, surely, this is so trifling an indulgence, it is so small a saving, it is so slight a departure from truth, it is such an insignificant breach of the Sabbath, it is such an unimportant, diminutive matter, that it is not worthy of my attention. Great sins, indeed, I abhor as much as any man ; but such little sins, if indeed they are sins, I never can attend to.” Do you indeed hate great sins ? Then beware of little ones. This is the great art of the devil. The constant excuse with which he supplies us is that of saying, “ Is it not a little one ?” To move one step in sin beyond that which we have already taken is all that he asks at present. When we have advanced this step, then another will be taken. Now each of these single steps is little. Every sin in this sense is small, for it is only a small addition to the sin which went before. Each sin seems therefore diminutive to the sinner. The plea of smallness is ever returning. It is the apology for all crimes.

Did you never find this answer given you by one whom you reproved for sin ? Or, rather, did you ever find any one who did *not* thus excuse himself ? The fault in question is always a small one. Other men’s sins seem great sins. Past sins of our own seem perhaps to be great ; or future sins of our own, would, if described to us, appear great ; but *our own and our present* sin is always a little one. It will be said, perhaps, but is this the doctrine of the gospel ? Does not the gospel teach us to repent of

all sin at once, and to become new creatures through the all-powerful influence of the Holy Spirit? And should we not attend to the great work of our conversion, rather than to the little obliquities which have been spoken of? I answer, that one proof of conversion to God is our not making light of small sins. He who loves God as he ought, he who is redeemed by the precious blood of Christ, may know his faith to be sincere, chiefly by this test; namely, that he will make much of those sins which other men make so little of; he will ever be magnifying what they are ever excusing. As it is the way of sinners to plead in favour of sin, so it is his to plead against it.

I conclude with remarking, that as the sinner falls by degrees, so the servant of God rises step by step. Improvement in holiness, like improvement in sin, is gradual; for the path of the just is as the shining light which shineth more and more unto the perfect day. N. Y.

[*Ch. Obs.*

THE TWO QUESTIONS IN RELIGIOUS CONTROVERSY TO BE CONSIDERED BY CHRISTIANS.

CHRISTIANS may reduce all questions of controversy in regard to their religion, to the two following, which they would do well often to place distinctly before them: First, Is the scripture the word of God? Secondly, Is any doctrine, fact, or proposition, which is made the subject of inquiry or speculation, contained in that word?

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On the first of these questions believers have their controversy with professed infidels; the second furnishes the ground of many debates among Christians themselves. But the matter which arises out of these questions, severally, ought never to be mixed. If a man profess to receive the scripture as a divine revelation, he forecloses all controversy about its authority; because the word of God is a much better security for truth than any deductions of human reason. He may have difficulties in explaining or vindicating some truths which he receives under the sanction of a divine warrant, but still he is not to deny those truths. This appears in fact to have been the understanding of almost every writer of reputation on the subjects of Christian controversy, till lately. Those who were supposed to wish for a greater latitude did not choose openly to avow it. Within a few years, however, the Socinians, finding it impracticable fairly to defend their creed against the artillery of revelation, with which their opponents were likely to demolish it, have sought arms and aid from the camp of infidelity. They have contended at one time like Christians, and at another like Deists, and often have alternately taken the ground and used the weapons of both parties in the same combat. This system they did not adopt all at once, nor without some caution and address. At first they seemed only to be carrying to the point of perfection a plan on which they had, in some measure, acted, from the days of Socinus

himself. They employed much art and assiduity to shew that the sacred writings had suffered greatly by some important interpolations, and by numerous and gross corruptions. Much likewise was said to inculcate the belief that a great part of the inspired volume ought to be considered merely as allegorical, or so highly figurative, that no precise intellectual truth, or well defined doctrine, can satisfactorily be derived from it; that it admits of many interpretations, and may be made to consist with that which is given by them, as well as with any other. These are the limits to which some of the corps still confine themselves. "Others, however, among whom we may reckon Dr. Priestley, Bekker of Amsterdam," and a host of German Socinians, have been less scrupulous, and have proceeded to far greater lengths. They do not all exactly agree in the same representations, for they love to appear not to act in concert. Among them, however, they have not merely insinuated, but professedly maintained, that Jesus Christ and his apostles, though they were honest, good men, and at times much favoured of Heaven (Christ being the chief of the prophets;) yet were not only liable to err, but did actually err, and teach their errors to others; that they quoted scripture from the Old Testament very incorrectly, and applied it very fancifully and absurdly; that they taught many Jewish dogmas that were utterly false, which they either received as truths themselves, or else, knowing them not to be true, not only did not undeceive

their followers, but inculcated falsehood as if it had been truth; and such a falsehood, they especially insist, is the doctrine that there is a devil or evil spirit; that the apostle Paul is frequently a very inconclusive reasoner, adopting principles that are unsound, and forming conclusions that are untenable: that we have no reason to believe that there was any thing miraculous in the conception of our blessed Lord, but that he ought rather to be considered as the natural son of Joseph. We are too much shocked and disgusted to proceed with this detail, though there are ample materials for the purpose.

Thus, then, this class of Socinians claim to bring the whole scripture before the bar of their own reason, and to pronounce the sentence of falsehood on as much of it as to them may seem meet; not because it is corrupted or interpolated, not because the writers are misrepresented, but because they actually taught what is erroneous, and for that reason ought to be corrected or condemned. The only point in which they differ from acknowledged infidels, is, in admitting that the scripture, after all, contains a revelation from God; though they will by no means consent to specify what are the particular parts which they will recognize as such, and by which they will abide as the divine word, and the umpire of controversy. Frequently and earnestly have they been pressed to do this, but they never have done it. Hence it is that controversy with them becomes endless, because it is impossible to terminate it,

while the parties have no common authority or principles to which they may appeal. Hence, also, Deism, open and unreserved, has been most extensively propagated, through the medium of Socinianism. For if the Bible be that interpolated, corrupted, allegorical, and erroneous book, which these men would make it, common sense revolts at the idea of receiving it as a revelation from God, and a guide to future happiness. If all its doctrines and principles are at last to be subjected to every man's own decision, whether they shall be received or rejected, why not consult your reason alone and at once? Why bring the master to the scholar, when you know beforehand that much which he will say will be weak, and empty, and erroneous? It is easier, say infidels, to believe, not only all the mysteries, but all the superstitions that Christians ever received, than to believe that the infinitely wise and good God has given mankind the revelation of his will in such a form as this. And here, for once, we declare ourselves of their opinion. But so far from rejecting revelation, as the consequence, we contend for receiving and maintaining it simply and entirely, as we find it in the Bible, in the originals of the Old and New Testaments. Let these originals be the subject of diligent study and of sound and reverend criticism. On the score of emendation let them be treated as respectfully at least, as the copies of the best heathen writers, than which they have been much better guarded against corruption. In this manner let

us discover what revelation teaches, and then let us receive it with docility, humility and thankfulness, as the word of life. Let us not bring to the study of scripture a system already formed in our own minds and fortified by prejudice, but let us go to it in the first instance and without prejudice, to learn what is the system which we ought to receive. With the temper of children let us sit at the feet of the Saviour, imbibe his instructions, and obey his precepts. As far as we are able, let us explain what is difficult; but when we can go no further, let us treat the difficulties of revelation as we do those of the other works of God; as we do the profound, obscure, and contradictory things which appear in creation and providence, and in regard to which the best philosophers are always the readiest frankly to confess their ignorance. Let us be ashamed to acknowledge that there are certain things which, for the present, we do not fully understand; and let us wait for more light in this world, or for stronger faculties in the world to come. The maxims of sound reason and philosophy, not less than the injunctions of the gospel, point out to us this course.

[*Rees' Cyclo. Art. Angel.*]

ON THE EDUCATION OF PIOUS
YOUTH FOR THE GOSPEL MIN-
ISTRY.

From the Evangelical Intelligencer.

MR. EDITOR,

It has given me pleasure to observe that you have made it an object of primary importance

in your miscellany, to endeavour to promote the education of pious youth for the gospel ministry. In my apprehension there is no one thing that is half so deeply concerned as this, I will not say merely in the *extension of religion*, but in the preservation of its very existence in our country: and I am persuaded that even the pious part of the community have in general no adequate views of the subject at all. If they saw it in its true light, it would be impossible for them to remain so indifferent as they appear to be. Allow me, then, to make a statement which I think must be a very alarming one to all the real friends of true piety, and which, notwithstanding, I believe to be incontrovertible.

The first thing to be noticed is the present state of our churches in regard to a supply of ministers. Is it not a fact that there are almost as many congregations vacant, (taking our country at large) as there are settled? I am afraid we must answer this inquiry in the affirmative; or, at least, I think it will not admit of a question, that if we had double the number of well qualified clergymen that we now have, there would not be a surplusage, when our frontiers and missions are taken into the account. Let us then set it down, as I suppose we safely may, that, at present, we have but about one half the number of ministers that we want. What then are our prospects for the time to come? My estimate is that the present number of ministers of the gospel in the United States, of all denominations, is about eight thousand. The pop-

ulation of these States, by actual experiment, is found to double in less than twenty-five years. It is therefore evident that twenty-five years hence, we shall need eight thousand clergymen more than we now have, only to keep up the *half supply* which now exists, and on the supposition that none of the present number will be removed. But in that space of time, at least one half of the present number will die. We must consequently educate and bring forward twelve thousand clergymen in twenty-five years, if we would preserve the churches in as good a state as they are in at present; and twenty-four thousand, to furnish a full supply; that is, nearly a thousand year.

I have with design made this statement as short and as plain as I could, that it might not be tedious to examine it. I hope that your religious readers will examine it carefully, and think of it seriously. It will, I am persuaded, be found to contain no exaggeration; and if it does not, it is certainly calculated to excite much anxiety. Instead of a thousand ministers entering the gospel vineyard annually, I suspect that the whole number does not equal the fourth part of a thousand. What then is likely to be the state of our country in a few years? There must be a change, or heathenism will absolutely overspread our land; for this consequence always has, and always will follow the extinction of the gospel ministry. I have no doubt at all that God will preserve his church in the world;—he has promised to do it, and his promise he will fulfil, let earth and hell withstand it as

they may. But has he promised to preserve it in any particular part of the world where it has once been established? Certainly not. On the contrary, we see that the Asiatic churches, to whom the apostle John addressed his messages in the Apocalypse, have long since had their candlestick removed out of its place. In like manner, a large proportion of the places where the gospel was once preached in its purity, are now totally deprived of its blessings. The truth is, that the usual tenour of the divine procedure is, to take the gospel from those who continue to neglect, undervalue and despise it, and to send it among others who are not guilty of these crimes. I sincerely hope and pray that such may not be the destiny of the United States; and yet there is little more necessary to effect it, than that the very state of things which now exists should continue about half a century longer. It is always an evidence either of ignorance, or of something worse, when men profess to depend on God to take care of his cause, while they make no exertions to promote it. We are to cast our *cares* but not our *duties* upon God. We are not to be less active in endeavouring to promote the gospel, than if every thing depended on our exertions. When thus active, we have a right to expect a blessing, and confidently and comfortably to rely on God to confer it. If I could see the professors of religion in the United States awake to their situation, and actively engaged to prevent the evil I have exhibited, I should hope that

God would certainly avert it. But on the contrary, the most threatening circumstance of all is, that while the evil is impending, professing Christians seem to be asleep under it. If it shall really be averted, we shall see a very different state of the public mind before it takes place. With a view to contribute my mite towards this desirable change, I have thrown out these hints. And I shall only add further at this time, that he who wishes to do the most towards promoting and preserving the gospel in this country, should turn his attention to the education of young men for the gospel ministry; and that every professing Christian should favour every plan which conduces to this, by all the means in his power.

A CHRISTIAN.

CRITICISM.

MAIMONIDES says that the great Sanhedrim were accustomed to sit in a chamber in the temple, to examine and judge of the priests, relative both to genealogy and blemish. The candidate for the office who might be disapproved was *clothed in black* and dismissed from the court of the priests in the temple; but if found to possess the requisite qualification, he was *clothed in white*, and went in to minister with his brethren. This process illustrates the words of Christ in Rev. iii. 4. "*They shall walk with me in white; for they are worthy.*"

Ainsworth's Pref. to the Pentateuch.
[Evan. Intel.]

ANECDOTES.

To the Editor of the Rel. Mon.

SIR,

I READ with pleasure the interesting anecdote of the Rev. Thomas Doolittle, published in one of your late numbers. In addition to what was there said of him, it may be mentioned, that few ministers discovered more concern for the rising generation, or laboured more than he did, to bring young sinners to Jesus Christ. For this end he composed several small tracts, and among others, an explanation of the Assembly's Catechism; and, every Lord's day, he spent some time in catechising the members, especially the young people of his congregation.

Among other pleasing circumstances which attended those exercises, the following produced a most happy effect. The question for the evening being, "What is effectual calling?" the answer was given in the words of the Assembly's Catechism.

This answer being explained, Mr. D. proposed, that the question should be answered by changing the words *us* and *our* into *me* and *my*. Upon this proposal, a solemn silence followed, many felt its vast importance, but none had courage to answer. At length a young man rose up, and with every mark of a broken and contrite heart, by divine grace was enabled to say, "Effectual calling is the work of God's Spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and

enable *me* to embrace Jesus Christ freely offered to *me* in the gospel."

The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears.

This young man had been converted by being catechised, and to his honour, Mr. D. says, "of an ignorant and wicked youth, he had become an intelligent and serious professor, to God's glory, and my much comfort."

WALKING in the country, (says the Rev. Mr. Jay,) I went into a barn, where I found a thresher at his work. I addressed him, in the words of Solomon, My friend, "in all labour there is profit." But what was my surprise, when, leaning upon his flail, he answered, and with much energy, "No, Sir; that is the truth, but there is one exception to it: I have long laboured in the service of sin, but I got no profit by my labour." "Then," said I, "you know somewhat of the apostle's meaning, when he asked, 'What fruit had ye in those things whereof ye are now ashamed?'" "Thank God," he replied, "I do; and, I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

[Rel. Mon.]

Review of New Publications.

A Review of A Philosophical and Practical Grammar of the English Language, by Noah Webster, Esq. New Haven, Oliver Steele & Co. pp. 250. 12mo.

To prevent disappointment, we deem it proper to state, that the following observations are intended more as a description of what Mr. Webster has done, than as a minute philological criticism, followed up, as such criticisms usually are, with extravagant panegyric, or fearful anathemas. After a brief description of the principal peculiarities of this Grammar, some reasons will be offered why every scientific man should thoroughly peruse it, before he rejects it as useless.

The first prominent feature of this work, which strikes a reader is, that disregard of authority which prompts the author to form a Grammar according to the true idioms of the English language, as it is written and spoken, without being fettered by rules arbitrarily imposed by men in a considerable degree ignorant of the science, which they professed to teach. Leaping over the limits by which the students of philology, both in Great Britain and America, have almost habitually bounded their inquiries, he traces the sources of the language and its idioms from the primitive Teutonic and Celtic; a field of knowledge with which Harris did not profess himself acquainted, and

which Johnson and Lowth never pretended to have explored to any considerable extent. The result of his researches is, in his opinion, to prove many of the grammatical rules and distinctions now received as true, to be entirely false; and either tending to pervert the genuine idioms of the language, or to leave them obscure, and not satisfactorily explained.

To Mr. Horne Tooke, author of the *Diversions of Purley*, Mr. W. professes himself indebted for the outlines of his plan. He was led to these researches by the discovery of Mr. Tooke, about 30 years ago, by which it appears that the particles or indeclinable words in our language were originally verbs, nouns, or adjectives; and that instead of being unmeaning by themselves, according to Harris, and other writers, they are all significant, and their appropriate use depends, in a great measure, on their original senses. In prosecuting this inquiry, it appears evident that the distribution of the words in our language is, in some respects, erroneous; many of them being ranked with those parts of speech to which they have no relation.

To prevent the errors, which must result from the present distribution, Mr. Webster has made a new classification, which he supposes not liable to the same objections. Thus, for example, the words called *pronouns* are found not always to stand for nouns. Many of them stand

in the place of adjectives, of sentences, or of a few particular words, and therefore are *not pronouns* when thus employed. That this inconvenience may no longer exist, Mr. Webster proposes to give them the name *substitute*, a term which explains the real use of all the words classed under it.

Under the head of *Limitation of Names*, the author shews the incorrectness of the received rules in regard to the articles. We will give a brief example from a note in page 18.

"The rules laid down by Lowth, and transcribed implicitly by his followers, is general. "A substantive, without any article to limit it, is taken in its *widest sense*; thus *man* means all *mankind*." The examples already given prove the inaccuracy of the rule. But let it be tried by other examples.

"There are *fishes* that have wings, and are not strangers to the airy regions." Locke, b. 3. If the rule is just that *fishes* is to be "taken in its *widest sense*," then *all fishes* have wings!

"When ye shall see Jerusalem compassed with *armies*"—What! *all armies*? "There shall be *signs* in the sun"—What! *all signs*? "*Nation* shall rise against *nation*"—What! every nation? How the rule vanishes before the text!"

The head of substitutes or pronouns, is thoroughly discussed, and much light is thrown on this class of words, by quotations from classical English authors, and frequent references to the Saxon, and to other languages out of which the English is formed. Among other things, the writer endeavours to prove, that the words *mine*, *thine*, &c. are not the possessive or genitive case, as grammarians have commonly supposed, but the

nominate or objective; and that the principles of construction in the sentences where these words occur, cannot be explained unless the words are so considered. To strengthen the arguments adduced many authorities are cited. To mention one word out of many, the author has proved, beyond a doubt, that the word *as*, does the office of a nominative and objective, and is, in its various uses, equivalent to *who*, *that*, *which* and *what*.

Of the English verb the author has given a more full display, than we recollect to have before seen. This will be particularly useful to foreigners, as our verbs present almost insurmountable obstacles to a learner, especially in the imperfect forms in which English Grammars have hitherto exhibited their combinations and inflections. In his criticisms upon the tenses of the subjunctive mode, the author attempts to show that the future and the present are often confounded; and that what is called the present is really a conditional future. To the arguments here adduced we would confidently recommend the student for satisfaction, as to the use of the subjunctive mode. Certain it is, and every man of observation must know it, that of late years we have been deluged with such a flood of subjunctives, from public speakers, and the press, and in common conversation, as cannot find a parallel in the history of any language. This part of Mr. Webster's subject is illustrated by numerous authorities from the Hebrew, Greek, Latin, Saxon and English.

In short, the idioms of our language, which form the only

basis of correct grammar, are exhibited in a new light, and explained by copious extracts from the most classical writers. Among the English writers cited we recollect Locke, Bacon, Milton, Addison, Pope, Young, Bolingbroke, Thompson, Johnson, Paley, and a great multitude of others. Mr. Webster differs in many particulars, from other authors who have attempted to digest the principles and usages of the English language into a system; and cites the best authorities, in support of his principles. If these authorities, as Mr. Webster supposes, do support his principles, the grammars now taught in our colleges and schools are, in many particulars, extremely erroneous.

Having given this short account of what Mr. Webster has done in his grammar, we will, as briefly as possible, state some reasons why the work should receive a candid examination from every scientific man.

1. The science of grammar is an essential part of a liberal education, and unquestionably it has not yet arrived to a state of perfection. Every thing is useful, therefore, which will enable the student to correct his errors, and improve his language.

2. Mr. Webster has professedly been engaged many years in the study of philology, which makes it very reasonable to believe, that he should be able to detect errors in antecedent writers.

3. He has pursued what we apprehend to be the best course for obtaining information; that is, he has perused with critical attention the best writers in our language from the earliest Saxon
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Chronicles to the present time, not refusing the adventitious assistance to be derived from a knowledge of other languages.

4. He is the only writer of a grammatical system, who has made much use of Horne Tooke's discovery, a discovery which Dr. Johnson himself pronounced to be of great importance.

5. This work is an American production; patriotism alone ought, then, to procure it a fair perusal.

Universal Salvation, a very ancient Doctrine; with some Account of the Life and Character of its Author. A Sermon delivered at Rutland, (Vt.) West-Parish, 1805. By Lemuel Haynes, A. M. Sixth Edition. Boston. Carlisle. pp. 11. 12mo.

THE following are some of the excellencies of this sermon.

1. The text is very aptly chosen. Gen. iii. 4. *And the serpent said unto the woman, ye shall not surely die.* In a short preface we are informed, that the discourse was delivered at Rutland, (Vt.) June, 1805, immediately after hearing Mr. Ballou, a universal preacher, zealously exhibit his sentiments. The author had been repeatedly solicited to hear and dispute with him, and had been charged with dishonesty and cowardice for refusing. Though he thought it not decorous to engage in a personal dispute with the universalist, he felt that some kind of testimony ought to be borne against his erroneous sentiments. Nothing could have been better suited to the occasion, or to the design of the discourse, than the text abovementioned.

tioned. In the brief illustration of that text, the author says,

"Happy were the human pair amidst this delightful Paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavouring to reverse the prohibition of the Almighty, as in our text, *Ye shall not surely die.*"

2. It is a very impressive and convincing sermon. What could more strongly prove the falsehood of universalism, than to show from scripture, that the devil was its author and first preacher.

3. The satire, which runs through the sermon, is founded on truth and justice, and managed with Christian sobriety.

4. The sermon displays much originality. Although, while reading, we are ready to say, *it is easy to make such a sermon*; yet there are few men, who would ever have conceived the idea of opposing a universal preacher in such a way.

5. It is a very popular sermon. Of this there is sufficient proof in the six editions of it which have been printed within two years.

6. It is a very *useful* sermon, especially to those, who want leisure, ability, or patience to follow with advantage a long chain of reasoning. The great argument here used, is not only unanswerable, but easily understood, and easily felt. And none can want leisure or patience to peruse a discourse, which may be distinctly read in 10 or 12 minutes; and none can think it too much to procure a sermon, which may be had for 3 or 4 cents. This little sermon may do much to preserve men from the delusion of error. It awakens men, in-

clined to universalism, from their pleasing dream, shows them who is their leader, and what has been the fatal end of following him.

The plan of the sermon is, to attend to the character of the old serpent as a preacher; to the doctrine he inculcated; the hearer addressed; and the medium or instrument of the preaching. In describing the character of the preacher mentioned in the text, these particulars are just noticed.

1. He is an old preacher. 2. He is a very cunning, artful preacher. 3. He is a very laborious, unwearied preacher. 4. He is a heterogeneous preacher. 5. He is a very presumptuous preacher. 6. He is a very successful preacher.

After several pertinent inferences, the sermon is closed with the following singular apology.

"As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon: but should any imbibe a degree of friendship for this aged divine, and think that I have not treated this Universal Preacher with that respect and veneration which he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, *Render unto all their dues.*"

A Review of "the Transactions of the Parisian Sanhedrim" in the Panorama, for August, 1807, concludes as follows:

"There are many curious circumstances incidentally included in these transactions, which we are compelled to pass without mention. We should have

* See page 224 of this No. Pan.

been glad had a work of equal authority been extant, on the subject of the general assembly of the Jews, said to have been held in Styria, about A. D. 1620—30. As the fact of that council having been held, or if it were held, of what passed in it, has been placed among apocryphal events, we cannot give it so much reality as to compare it with the present: we are, therefore, thankful for the appearance of the volume before us; and doubt not but the interest attached to the subject will secure to the ingenious, and we believe faithful translator, an adequate reward for his labour and diligence.

“The reflections to which this subject gives occasion are ecclesiastical and political. Will the Jews in the various dominions of the earth be induced to relinquish their expectation of Messiah Ben-David? We presume, they will not: the very dispersion of this people prevents them from being of one mind: and not till the time comes, which is known only to the Supreme, will the purposes of their conservation be disclosed. Will they abandon, *in other countries*, their ideal superiority, and exaltation over the nations? Certainly not: the persuasion has the current of too many centuries in its favour. But in a political view, Bonaparte may answer no trifling purposes by patronizing the Jews. Cromwell gained something by favouring them, though not all he wanted; and Bonaparte is treading in his steps. If we might indulge conjecture, as to his purposes, we should hint at supplies of mo-

ney (without interest!) past, present, or to come; at the mercantile agency of this people, among all the nations of the earth; but, especially, at intelligence of what is passing in other countries; an enormous and incalculable extent of the principle of *espionage*! The Grand Seignior never was so well served as when his (unknown) agents were Jews, in every court of Europe: *they* knew that the fate of thousands of their brethren depended on the nod of a capricious tyrant: they laboured, therefore, diligently to render that nod favourable. When the reader has considered what we have said on the circumstances of Spain and Portugal, and the influence of opinion on political events; when he considers the immense advantage which a knowledge of the strength and weakness of *all* governments, derived from unsuspected, yet ever vigilant agents, would confer on an active character; when he looks back to what *was*, in fact, the foundation of the extensive control exercised by the papal power; what *was* the rise and support of the influence enjoyed for a long while by the order of Jesus; and what may be accomplished by the same principle with the improvements of modern policy, he will see in the conduct of the Emperor and King, in the intended meeting of the GREAT SANHEDRIM in October next, and in the whole of Bonaparte's conduct with respect to the Jews, motives sufficient to actuate his policy, and more than sufficient to stimulate British vigilance to the utmost.”

Religious Intelligence.

UNITED STATES.

THE state of religion within the bounds of the General Assembly of the Presbyterian Church, is represented by that body in their Minutes of May, 1807, as follows :

“ The Assembly having heard from its members a circumstantial account of the state of religion, within their bounds, and parts adjacent, are of opinion, that during the last year, the cause of vital piety has in general been progressive.

Throughout a great part of the vast region to which the Assembly extended their inquiries new churches are forming, and those already formed are receiving successively additional members. Migrations from some parts, particularly those which are central in the state of Pennsylvania, reduce the churches, but furnish, on the southwestern frontier, the seeds of new Congregations.

In various congregations belonging to the Synod of New York and New Jersey, we are presented with evidences of almighty power and grace accompanying the word of God, and producing happy effects.

Similar effusions of the Holy Spirit on different churches under the care of the General Association of Connecticut and of the Convention of Vermont, likewise demand our offerings of fervent gratitude to God for his great mercies. These divine favours, though not widely extended in any particular district, are of great importance ; and the more so, as they have extended their influence to the young men in one or more literary institutions ; where are generally formed those characters on whom, under God, depend, in a great measure, the important concerns of the Church, and of the Nation.

In those parts, silent solemnity and deep impression pervade the saving work of God. And the churches throughout, including our brethren of the General Association of Connecticut, and of the Convention of Vermont, are harmoniously engaged

in the promotion of religion, and dwell in peace.

The late extraordinary revivals of religion in the south and west, appear to be gradually declining ; leaving, in our view, many fervent followers and friends of the Saviour, who stand ready to do whatever their hands find to be done for the glory of God, and the salvation of their fellow men. Whilst these parts of the church exhibit sundry causes for serious and anxious solicitude, they still present to view, many whose convictions and pressing inquiries, give ground for comfortable expectations ; and in various corners of this part of the vineyard, the operations of almighty power, and sovereign grace, arrest the attention, and demand thanksgiving.

Their Missionaries, in different parts, have manifested a zeal and industry equal to the expectations of the Assembly ; and by their labours have, we trust, been instrumental in producing those great benefits to mankind, which will be the most grateful reward of the liberal contributions, which our people have made for Missionary purposes.

We also view with solicitous expectation, the gradual advances of two tribes of Indians, whose apparent disposition to subject themselves to the benign influences of civilization, literature and religion, though marked with their usual caution and suspicion, have made considerable progress, and exhibited favourable appearances.

For these great blessings let God be praised.

But, alas ! in connexion with the review of these manifestations of divine love and mercy, many humbling evidences of human depravity and weakness constrain us to painful remarks. The sincere worshippers of God, compared with the great mass of society, appear few : the important duties of domestic religion in many instances are neglected ; and

in many are only partially attended to. The Assembly also deplore the obviously increasing dereliction of truth, which, in some parts, pervades all classes of society; the prevalence of the profanation of the sacred names of Jehovah; the violation of the Sabbath; and in many parts debasing intemperance in the use of ardent spirits. They deplore likewise the prevalent inordinate attachment to the things, and to the friendship of the world.

We have still cause to lament, that in those situations where attendance is most convenient, and the advantages for religious improvement are great, many of our people forsake their religious assemblies on one part of the day. But above all, and in close and fatal union with this last and the preceding evils, they deplore the prevalence of unbelief; that state of mind which is enmity against God, reproaches his truth, and contemns the amiable glories of redeeming love.

In circumstances highly distinguished by the blessings of Heaven, both in a religious and civil view, especially when contrasted with the state of many nations; such evidences of ingratitude and impiety present alarming provocations to a holy God. They awfully increase our guilt, and rouse our fears. Surely the Lord is long suffering and of tender mercy; therefore amidst all our provocations we are permitted to view Zion rising with increasing glories and extension; and to see some late arrangements for increasing the number of pious and faithful ministers, opening a flattering prospect in this important concern.

The Assembly, on the whole, praise God for the degree of success with which he has been pleased to crown their efforts for the extension of his kingdom, and the edification of the body of Christ.

And, relying on the liberal contributions, and pious co-operation of their people, both by their holy living and fervent prayer to God, desire to prosecute, under the encouragement with which they are favoured, with redoubled diligence, the great and interesting undertakings which have hitherto employed their cares and their labours."

CONNECTICUT.

AT a meeting of the General Association of Connecticut in June, 1806, "Inquiry was made with respect to the state of religion in the churches with which we have connexion, from which it resulted, that although much coldness and lukewarmness, in spiritual concerns, appear in many places, yet in others the spirit of vital piety eminently prevails, and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render praise to the great Lord of the vineyard, and to persevere in prayer, that showers may descend in plentiful effusions."

The business of missions is prosecuted with great zeal, and a very desirable success by the churches of Connecticut. Nearly three thousand dollars have been contributed, during the year past, for the support of missions, besides what has been received from the profits of the Evangelical Magazine.

Two acts of the General Association follow:

(1.) "Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, Voted:—That this Association, feeling it a duty to bear testimony against principles so subversive of the pillars of gospel truth, of vital piety and morality, do recommend to their brethren in the State, earnestly to contend for the faith once delivered to the saints;—to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

(2.) "Whereas the relation between a minister and his people is one of the most solemn that can be formed in the world, Voted:—That this body do disapprove of the growing usage in the churches, by which this relation is dissolved without making public the true reasons of discontent in the parties; as tending, on the one hand, to shield the immoralities and erroneous opinions of a minister, and, on the other, to gloss over the unreasonable discontents and vices of a people."

Extract of a letter from the Rev. Mr. Jackson, Dorset, (Ver.) to one of the Editors of the Panoplist.

Rev. and dear Sir,

THE interest, which the Editors of the Panoplist are pleased to take in the growth of our infant institution,* is viewed with much gratitude by the friends of religion in this country, and particularly by the Trustees and members of the Evangelical Society. We read, with much pleasure and encouragement, your approbation of such of our proceedings as have come to your knowledge, and the frank assurances you give us of your future aid and influence. Your brotherly freedom in suggesting ways and means for the promotion of our design is very pleasing to the Trustees.

At the last meeting of the Board, we added to our charity²list one more hopefully pious and promising youth; and the Trustees have the claims of some others now under their consideration. It is also to be noted with gratitude, that the Rutland Association, at their last meeting, were called to the pleasing, important work of examining and approving for the ministry, four young men apparently endowed with more than an ordinary measure of that information and enlightened zeal, which promise usefulness in the vineyard of our Lord. One of these had been assisted in his education by the society. These events are very encouraging. At the present day, which seems like the fearful hour of the power of darkness, to behold talents and piety rallying round the standard of that Prince, who is the sign that shall be spoken against, must cheer the hopes of those, who wait for the salvation of our Israel. We may with confidence believe that, when the Lord shall give the word, great will be the company of those who publish it. And should the Evangelical Society be succeeded, as instruments, in raising up and bringing forward a few of this great company, how pleasing would be their reward! We feel ourselves more and more bound to continue our

efforts in this noble work, that we may be approved to our recent and numerous benefactors, and above all to Him, who hath required of stewards, that they be found faithful.

For the liberal proposal of the Editors to put all the Panoplists sold in Vermont on a footing which shall give the profits to our fund, I am requested by the Trustees and the Society to return you their hearty thanks. It affords them much pleasure and encouragement, both as they are well pleased with the publication, and as they indulge a strong hope that, in the way you propose, it may not only bring present instruction and comfort to the destitute, but be instrumentally raising up a succession of enlightened, spiritual instructors for them and their children.

The Panoplist continues to be well spoken of in this country. The clergy are well pleased with it. They esteem it one of the best publications of the age. What influence they have will be devoted to give it a currency, if its merit should not decline.

Your affectionate brother,

W. J.

FOREIGN.

CHINA.

By an edict of the Emperor of China, which bears the date, 1805, it appears that a persecution was at that time carrying on against the converts to Christianity. The edict admits the right of Europeans settled in China to practise their own religious usages, but states it as a settled law of the Empire, that they should not propagate their doctrines among the natives. In contempt of this law, Te-tien-tse (who it seems is a Catholic Missionary resident at Pekin of the name of Odeadato) had taught his doctrines to many persons, and had induced them to conform to his religion, and had also printed in the Chinese character no less than thirty one books, with a view to seduce the minds of the simple peasantry. This is declared to be a very odious offence, and Te-tien-tse is sentenced,

* A brief account of this Institution has been given in the Panoplist. See Vol. II. p. 237.

in consequence of it, to be conducted to Ge-ho in Tartary, there to remain a prisoner, and to be debarred from any communication with the Tartars in that neighbourhood. Several of the Chinese, who had been seduced by this European, were found guilty. One of them, a private of infantry, who had been discovered teaching the Christian doctrine in a church; four others who superintended congregations of Christians, or were otherwise active in extending their sect; a female peasant who superintended a congregation of her own sex; and a soldier who had contumaciously resisted the exhortations made to him to renounce his errors, are banished to Eluth, and condemned to become slaves among the Eluths. Three soldiers who had been converted to Christianity are declared unworthy to be considered as men, and their names ordered to be erased from the list of the army. Several who had renounced their errors are discharged from confinement, but a strict watch is to be kept over them, lest they should relapse. The various civil and military officers, through whose remissness these foreign doctrines have been propagated, are to be cashiered; and the books containing these doctrines are without exception to be committed to the flames, together with the printing blocks from which the impressions were taken. It is further declared, that all who shall hereafter frequent the Europeans, in order to learn their doctrines, will be punished with the utmost rigour of the law.

TARTARY.

The Directors of the Edinburgh Missionary Society have lately received letters from Karass, dated the 28th of March.

The ransomed children continue to do well, and are a great comfort to the missionaries. A field of about 18 acres has been enclosed, which it is intended to cultivate this summer, for the use of the mission. It was nearly all ploughed. Mr. Galloway, who was bred to the weaving business, has got a loom made, on which he works at his leisure hours. He has finished one web, and was proposing to get a loom made for a young

native who lives with him, whom he intends to instruct in the art of weaving.

A Sultan, named Ali, who used often to visit the missionaries, died lately. Before his death he asked his friends to carry him to Karass. But this request they rejected with indignation. They suspected that he died a Christian, and on that account hesitated about burying him. He left a widow and three children whom he wished to be committed to Mr. Brunton's care. But they all died soon after him of the plague, which was then raging in the district where they resided.

The Karmans are a numerous family among the Kabardians who live near Karass. The missionaries have had many conversations with them about religion, and not long ago a Tartar Effendi wrote to the Kabardian *Mahkemma*, or Parliament, accusing the Karmans of being Christians at heart, and of practising Christian usages secretly.

The Russians are gone to war with a mountain tribe not far from Karass, called the Tshitshins. These tribes are exceedingly restless and faithless. It is said that the Circassians are to join the Russians, and it was reported among the Tartars that the Tshitshins had killed a number of Circassians who were on their way to the Russian head quarters.

JEWS.

Dr. Herschel, the Jewish Rabbi, has addressed a second exhortation to his brethren, in which, after stating that the plan formed by the Missionary Society, of an institution for educating Jewish youth, "is but an inviting snare, a decoying experiment to undermine the props of their religion," and "to entice innocent Jewish children from the observance of the law of Moses," requires the congregation to send no child to any such seminary, on pain of being considered as having forsaken their religion, as having lost all title to the name of Jews, and forfeited all claims on the congregation both in life and death.

SCOTLAND.

The general assembly of the church of Scotland, to their honour, came to

an unanimous resolution at their last meeting to thank his Majesty for the abolition of the Slave Trade. The following extract from their address to the King expresses their sentiments on this subject.

"In recollecting your Majesty's uniform zeal for the interests of religion, justice, and humanity; the many public measures for the promotion of these great interests by which your Majesty's reign has been distinguished; and the exalted character which, under your Majesty's government, the British nation has acquired; it is with heartfelt satisfaction that we congratulate your Majesty on the final abolition of the African Slave Trade, which had so long polluted the commerce, and tarnished the honour of the British name. We feel, in common with the great body of our fellow subjects, that the acts of the last session of parliament, which prohibited the farther importation of slaves into the West India Colonies, will ever be regarded as one of the most splendid events of your Majesty's reign. And while it proclaims to the world the justice of the British character, will send the tidings of peace and benevolence to the injured natives of Africa." [Ch. Obs.]

TRANSACTIONS OF THE PARISIAN
SANHEDRIM.

The following account of the late singular movement among the Jews, in France, which has excited such general curiosity in the public mind, is taken from a late publication, entitled, "Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, dated May 30, 1806. Translated from the Original published by M. Diogene Tama, with a Preface and illustrative Notes by F. D. Kirwan, Esq." 8vo. pp. 350. pr. 8s. Taylor. 1807.

Few objects can so justly claim our attention as the subject of the present work. "The novelty of a Jewish assembly," says the translator of this volume, "deliberating on the national interests of a people which has so

long ceased to be numbered among nations, induces us to offer an account of its proceedings to the English public. The French Jewish editor, M. Diogene Tama, in an advertisement prefixed to his collection, expatiates with wonderful complacency on the immense utility of his publication. Without being quite so sanguine in our expectations, we cannot help expressing our conviction, that it will prove highly gratifying to that curiosity which has been excited by the first mention of the meeting of such an assembly."

In the preface the translator gives a clear and concise account of the advantages enjoyed by the Jews under the old monarchy, and states various circumstances, by which it appears that their condition was preferable to that of the Protestants, and afterwards offers a few shrewd surmises as to the real views of Bonaparte in calling the present assembly.

The work commences with a *Collection of Writings and Acts relating to the former Condition of Individuals professing the Hebrew Religion in France.*

The reader's attention will be particularly arrested by a letter of M. Berr-Isaac-Berr, a Jew, resident at Nancy, to his brethren, on the rights of active citizens being granted to the Jews. It contains a fund of good sense and sound reasoning, which do the writer very great credit: its great length hinders us from extracting it.

MM. Poujol and Bonald, having, in 1806, written against the interests of the Jews, the writer of this work enters into an elaborate defence of that nation, which is inserted under this head.

To this succeeds the *Imperial Decree* by which the assembly was convoked. The number of Deputies sent by each district, with their names and occupations follow, and then the minutes of the various sittings, which took place, from the first sitting, July 26, 1806, to the last, February 7, 1807.

We cannot follow the author through the mass of interesting, instructive, and novel materials included in the work. It will particularly engage the attention of those persons who entertain an idea of the

re-establishment of the Jews in Palestine, as it furnishes many obscure hints in support of this opinion.

A considerable part of the work is occupied by the Questions proposed by the Commissioners of the French Emperor, and the answers given by the assembly, including some of the speeches and opinions of the Rabbies and principal Deputies.

The ostensible reason for calling this assembly, it will be remembered, was the usurious extortions of some of the Jews of the northern departments. The answers to the questions relative to this subject are particularly curious. They are as follow.

ELEVENTH QUESTION.

Does the law forbid the Jews from taking usury from their brethren?

ANSWER.

Deuteronomy, ch. xxiii. verse 19, says "thou shalt not lend upon *interest* (English translation, *usury*) to thy brother, *interest* of money, *interest* of victuals, *interest* of any thing that is lent upon *interest*."

The Hebrew word *nechech* has been improperly translated by the word *usury*: in the Hebrew language it means *interest* of any kind, and not *usurious interest*. It cannot then be taken in the acceptation now given in the word *usury*.

It is even impossible that it could ever have had that acceptation; for *usury* is an expression relative to, and compared with, another and a lawful interest; and the text contains nothing which alludes to the other term of comparison. What do we understand by *usury*? Is it not an interest, above the legal interest, above the rate fixed by the law? If the law of Moses has not fixed this rate, can it be said that the Hebrew word means an unlawful interest? The word *nechech* in the Hebrew language answers to the Latin word *fanus*: to conclude that it means *usury*, another word should be found which would mean *interest*; and, as such a word does not exist, it follows that all interest is *usury*, and that all *usury* is interest.

What was the aim of the lawgiver in forbidding one Hebrew to lend up-

on interest to another? It was to draw closer between them the bonds of fraternity, to give them a lesson of reciprocal benevolence, and to engage them to help and assist each other with disinterestedness.

The first thought has been to establish among them the equality of property, and the mediocrity of private fortune; hence the institution of the sabbatical year, and of the year of jubilee; the first of which came every fifty years. By the sabbatical year all debtors were released from their obligations: the year of jubilee brought with it the restitution of all estates sold or mortgaged.

It was easy to foresee that the different qualities of the ground, greater or lesser industry, the untowardness of the seasons, which might effect both, would necessarily make a difference in the produce of land, and that the more unfortunate Israelite would claim the assistance of him whom fortune should have better favoured. Moses did not intend that this last should avail himself of his situation, and that he should require from the other the price of the service he was soliciting; that he should thus aggravate the misery of his brother, and enrich himself by his spoils. It is with a view to this that he says, "Thou shalt not lend upon interest to thy brother." But what want could there exist among the Jews, at a time when they had no trade of any kind? It was, at most, a few bushels of corn, some cattle, some agricultural implements; and Moses required that such services should be gratuitous; his intention was to make of his people a nation of husbandmen. For a long time after him, and though Idumea was at no great distance from the sea shore, inhabited by the Tyrians, the Sidonians, and other nations possessing shipping and commerce, we do not see the Hebrews much addicted to trade; all the regulations of their lawgiver seemed designed to divert their attention from commerce.

The prohibition of Moses must therefore be considered only as a principle of charity, and not as a commercial regulation. According to the Talmud, the loan alluded to

is to be considered almost as a family loan, as a loan made to a man in want; for in case of a loan made to a merchant, even a Jew, profit adequate to the risk should be considered as lawful.

Formerly the word *usury* carried no invidious meaning; it simply implied any interest whatever. The word *usury* can no longer express the meaning of the Hebrew text; and accordingly the Bible of Osterwald, and that of the Portuguese Jews, call interest, that which Sacy, from the Vulgate, has called *usury*.

The law of Moses, therefore, forbids all manner of interest on loan, not only between Jews, but between a Jew and his countryman, without distinction of religion. The loan must be gratuitous whenever it is to oblige those who claim our assistance, and when it is not intended for commercial speculation.

We must not forget that these laws, so humane and so admirable at these early periods, were made for a people which then formed a state and held a rank among nations.

If the remnants of this people, now scattered among all nations, are attentively considered, it will be seen that, since the Jews have been driven from Palestine, they no longer have had a common country, they no longer have had to maintain among them the primeval equality of property. Although filled with the spirit of their legislation, they have been sensible that the letter of the law could no longer be obeyed when its principle was done away; and they have, therefore, without any scruple, lent money on interest to trading Jews, as well as to men of different persuasions.

TWELFTH QUESTION.

Does it forbid, or does it allow to take interest from strangers?

ANSWER.

We have seen, in the answer to the foregoing question, that the prohibition of *usury*, considered as the smallest interest, was a maxim of charity and of benevolence, rather than a commercial regulation. In this point of view it is equally condemned by the law of Moses and by the Talmud. We are generally for-

bidden, always on the score of charity, to lend upon interest to our fellow citizens of different persuasions, as well as to our fellow Jews.

The disposition of the law, which allows to take interest from the stranger, evidently refers only to nations in commercial intercourse with us; otherwise there would be an evident contradiction between this passage and twenty others of the sacred writings.

"The Lord your God loveth the stranger, in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt." Deut. x. 18, 19. "One law shall be to him that is homeborn and to the stranger." Exod. xii. 49. "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." Deut. i. 16. "If a stranger sojourn with thee in your land, you shall not vex him." Lev. xix. 33. "Thou shalt neither vex a stranger, nor oppress him, for ye were strangers in the land of Egypt." Exod. xxii. 21. "If thy brother be waxen poor, or fallen in decay with thee, thou shalt then relieve him; yea, though he be a stranger, or a sojourner." Lev. xxv. 15.

Thus the prohibition extended to the stranger who dwelt in Israel: the Holy Writ places them under the safe guard of God; he is a sacred guest, and God orders us to treat him like the widow and like the orphan.

It is evident that the text of the Vulgate, "*Extranei fœnaberis et fratri tuo non fœnaberis*," can be understood only as meaning foreign nations in commercial intercourse with us; and, even in this case, the Holy Writ, in allowing to take interest from the stranger, does not mean an extraordinary profit, oppressive and odious to the borrower. "*Non licuisse Israelitis*," say the doctors, "*usuras immoderatas exigere ab extraneis, etiam divitibus, res est per se nota*."

Can Moses be considered as the lawgiver of the universe, because he was the lawgiver of the Jews? Were the laws he gave to the people, which God had entrusted to his care, likely

to become the general laws of mankind? "Thou shalt not lend upon interest to thy brother." What security had he, that, in the intercourse which would be naturally established between the Jews and foreign nations, these last would renounce customs generally prevailing in trade, and lend to the Jews without requiring any interest? Was he then bound to sacrifice the interest of his people, and to impoverish the Jews to enrich foreign nations? Is it not absolutely absurd to reproach him with having put a restriction to the precept contained in Deuteronomy? What lawgiver but would have considered such a restriction as a natural principle of reciprocity?

How far superior in simplicity, generosity, justice and humanity, is the law of Moses, on this head, to those of the Greeks, and of the Romans? Can we find, in the history of the ancient Israelites, those scandalous scenes of rebellion, excited by the harshness of creditors towards their debtors; those frequent abolitions of debts to prevent the multitude, impoverished by the extortions of lenders, from being driven to despair?

The law of Moses and its interpreters have distinguished, with a praiseworthy humanity, the different uses of borrowed money. Is it to maintain a family? Interest is forbidden. Is it to undertake a commercial speculation, by which the principal is adventured? Interest is allowed, even between Jews. "Lend to the poor," says Moses. Here the tribute of gratitude is the only kind of interest allowed; the satisfaction of obliging is the sole recompense of the conferred benefit. The case is different in regard to capitals employed in extensive commerce: there, Moses allows the lender to come in for a share of the profits of the borrower; and as commerce was scarcely known among the Israelites, who were exclusively addicted to agricultural pursuits, and as it was carried on only with strangers, that is, with neighbouring nations, it was allowed to share its profits with them.

It is in this view of the subject that M. Clermont Tonnerre made use of

these remarkable words in the first National Assembly: "It is said that usury is permitted to the Jews; this assertion is grounded only on a false interpretation of a principle of benevolence and fraternity which forbade them from lending upon interest to one another."

This opinion is also that of Puffendorf and of other writers on the law of nations. The antagonists of the Jews have laid a great stress on a passage of Maimonides, who seems to have represented as a precept the expression *anochri tassih*, (make profit of the stranger.) But although Maimonides has presumed to maintain this opinion, it is well known that his sentiments have been most completely refuted by the learned Rabbi Abarbanel. We find, besides, in the Talmud, a treatise of *macot*, (perfection) that one of the ways to arrive at perfection, is to lend without interest to the stranger, even to the idolator. Whatever besides might have been the condescension of God to the Jews, if we may be allowed the expression, it cannot be reasonably supposed that the common Father of mankind, could, at any time, make usury a precept.

The opinion of Maimonides, which excited all Jewish doctors against him, was principally condemned by the famous Rabbies Moses de Gironda and Solomon Benadaret, upon the grounds, first, that he had relied on the authority of Siffri, a private doctor, whose doctrine has not been sanctioned by the Talmud; for it is a general rule that every rabbinical opinion that is not sanctioned by that work is considered as null and void. Secondly, because if Maimonides understood that the word *nochri* (stranger,) was applicable to the Canaanee people doomed by God to destruction, he ought not to have confounded a public right, arising from an extraordinary order of God to the Israelites, considered as a nation, with the private right of an individual towards another individual of that same nation.

It is an incontrovertible point, according to the Talmud, that interest, even among Israelites, is lawful in commercial operations, where the lender, running some of the risk of

the borrower, becomes a sharer in his profits. This is the opinion of all Jewish doctors.

It is evident, that opinions, teeming with absurdities, and contrary to all rules of social morality, although advanced by a Rabbi, can no more be imputed to the general doctrine of the Jews, than similar notions, if advanced by Catholic theologians, could be attributed to the evangelical doctrine. The same may be said of the general charge made against the Hebrews, that they are naturally inclined to usury. It cannot be denied that some are to be found, though not so many as is generally supposed, who follow that nefarious traffic condemned by their religion.

But if there are some not over-nice in this particular, is it just to accuse one hundred thousand individuals of this vice? Would it not be deemed an injustice to lay the same imputation on all Christians, because some of them are guilty of usury? pp.197—207.

The Sermons, Odes, and the Hymns, composed in Hebrew, form by no means the least interesting part of the volume.

The following verses will serve as specimens of the modest and delicate praises lavished on NAPOLEON THE GREAT!

Extract from the Ode composed by A. M. Collogna.

On the deeds of the mighty will I raise a song; on the deeds of the hero, chief of men, unmatched in battles. Near him the glory of kings fades and vanishes: they hide before him their diminished heads. Their greatness is a thing of nought.

Which of his deeds shall first inspire the bard? Wonders upon wonders are engraved on glory's adamantine tablet! Numberless are his victories and countless his triumphs. Who to each bright orb in the starry heaven can assign a name, or fix a steadfast eye on the Father of light, blazing forth in his meridian glory?

Early were his deeds in arms. The hills of Montenotte beheld him victorious: Egypt, that ancient land of

slavery, felt the strength of his arm. Ulm, Marengo, Austerlitz witnessed his prowess, nor weak was there the strife of death.

Distant hills shook with his warlike thunder: by his strong arm his enemies were humbled. The mighty of the earth have bent before him. He has said to nations, "Let there be peace," and the universe is at rest.

Firmly on wisdom is his throne fixed on high; justice and truth uphold his crown. He pours the balmy oil of grace into the wounds of innocence; he heals the galling sores of oppression. The proud and the haughty he heeds not; they stand silent and abashed before him.

He has placed in justice the delight of his heart: unborn races shall hail him Father of his people. By him the happiness of nations rests on the tables of the law as on a rock. The wreaths of victory adorn his brow, the gracious seat of law-inspiring wisdom. pp. 231, 232.

Extract from the Ode composed by M. J. Mayer.

No mortal eye can look on the Father of light, when, in mid career, bursting from clouds and mists, dark rolling on each side, he pursues the brightness of his steps. The green hills lift their dewy heads, the flowers glitter in the valley, the soft gale wafts fragrant around.

Such is NAPOLEON in his career of glory! Weak are the bards of present days to raise the song of his fame: too high for them are his mighty deeds. In wonder their voice is lost; the untuned lyre drops from their uplifted hands. Thus the sun of wisdom and strength gladdens the world, rising above mortal praise.

How great thy destiny, O NAPOLEON! Who can be compared with thee among the glory of nations? Who among renowned warriors, among sage lawgivers, ever raised his fame near to thine, O first of mortal men?—Bright in days of old was

the glory of Athens and of Rome :
dim is their light now before thee.
On thee the eyes of nations are fixed ;
they wonder, and bless thy name.

Who is like unto thee, O NAPOLEON, in the days of thy glory, when thou graspest the death-dealing steel, that thy allies might rest behind its lightning ! Like the eagle of the rock was thy flight over Germany's plains. Thy heroes innumerable crowded around thee ; the thunder of war was in their hands, carrying destruction among the foe. Thus the cloud, rising from the abyss, borne along by the western wind, dark, vast, terrible, overspreads the blackened field.

The earth trembled, but now rests in peace. Far distant nations bent before the majesty of thy brow. Ulm, Marengo, Austerlitz, the plains of Egypt, beheld the feats of Napoleon. "Raise altars to the God of battles," he said, and altars arose from their ruins ; bitterness fled from our hearts at the dawn of his grace. Happy, happy are the children of France. Nations had but a glimpse of the star of our pride, swiftly gliding through the mist tinged with its glory.

Bards of Israel, let your harmonious songs thrill in my soul, that, amidst the voice of nations, the fame of the hero may be raised in the ancient words of Jacob, the words of the youth of our people. The great NAPOLEON looked down on the children of wo, sport of the proud and of the oppressor : he gathered them round him like a tender father : from the dust he raised them to stand as a mark of his might. Just are his judgments ; great and big with gladness is the propitious light of his wisdom. Before it the darkening cloud of shame retires, rolling back on the foes of our people. . pp. 235—238.

*Extract from the Hymn composed by
M. S. Wittersheim.*

Eminent in war is the hero among chiefs. The Nile and the Jordan have beheld his deeds, terrible in battles. The lightning of his steel gleams on the proud in arms ; but he exulteth

not over the fallen foe : his mighty hand raiseth the fallen in the strife.

In vain the nations of the earth united against him ; weak was their arm, and powerless their blows. In Marengo's and Austerlitz's bloody plains he broke the bow of the strong ; the thickened phalanxes of his enemies were scattered before him. Grateful to humbled kings was the olive branch of peace, mildly shining in the magnanimous hand of the conqueror.

To imperial France he bent his victorious steps ; his faithful subjects greeted his return. Thus a father beholds his children, the pride of his heart, dutiful and affectionate : they rejoice in the firmness of his throne : it rests on victory, clemency, virtue, humanity, justice.

May his fame, like his goodness, fill the universe ! May our *august Emperor* live forever. May our *august Empress* live forever. This is our constant prayer, the dearest wish of our hearts : and may the Eternal pour his holy blessings on the Imperial Family. Amen. pp. 239—242.

Among other acts of this assembly, is a letter addressed to all the Synagogues of Europe, requesting them to send deputies to the Grand Sanhedrim.

The following Regulations for the religious worship and the internal police of the nation are worthy of attentive consideration, as partly developing the intentions of the French ruler.

PLAN.

Art. I. A Synagogue and a Consistory shall be established in every department which contains two thousand individuals professing the religion of Moses.

II. In case a department should not contain two thousand Israelites, the jurisdiction of the Consistorial Synagogue shall extend over as many of the adjoining departments as shall make up the said number. The seat of the Synagogue shall always be in the most populous city.

III. In no case can there be more than one Consistorial Synagogue for each department.

IV. No particular Synagogue can be established, but after being proposed by the Consistorial Synagogue to the competent authority. Each particular Synagogue shall be superintended by a Rabbi and two elders, who shall be named by the competent authorities.

V. There shall be a Grand Rabbi in each Consistorial Synagogue.

VI. The Consistories shall be composed, as much as possible, of a Grand Rabbi, and three other Israelites, two of whom shall be chosen among the inhabitants of the town which is the seat of the Consistory.

VII. The oldest member shall be President of the Consistory. He shall take the title of *Elder of the Consistory*.

VIII. In each Consistorial district the competent authority shall name twenty-five *Notables* among the Israelites who pay the largest contributions.

IX. These *Notables* shall name the members of the Consistory, who must be approved by the competent authority.

X. No one can be a member of the Consistory if he is not thirty years of age, if he has been a bankrupt, unless he honourably paid afterwards, or if he is known to be an usurer.

XI. Every Israelite, wishing to settle in France, or in the kingdom of Italy, shall give notice of his intention, within three months after his arrival, to the Consistory nearest his place of residence.

XII. The functions of the Consistory shall be,

1st. To see that the Rabbies do not, either in public or in private, give any instructions or explanations of the law, in contradiction to the answers of the assembly, confirmed by the decisions of the GREAT SANHEDRIM.

2nd. To maintain order in the interior of Synagogues, to inspect the administration of particular Synagogues, to settle the assessment, and to regulate the use of the sums necessary for the maintenance of the Mosaic worship, and to see

that for cause or under the pretence of religion, no praying assembly be formed without being expressly authorised.

3d. To encourage, by all possible means, the Israelites of the Consistorial district to follow useful professions, and to report to government the names of those who cannot render a satisfactory account of their means of subsistence.

5th. To give annually to government the number of Jewish conscripts within the district.

XIII. There shall be formed in Paris a General Consistory, composed of three Rabbies and two other Israelites.

XIV. The Rabbies of the Central Consistory shall be selected from the Grand Rabbies, and the rules contained in the tenth article shall apply to all others.

XV. A member of the Central Consistory shall go out every year, but he may always be re-elected.

XVI. The vacant places shall be filled by the remaining members. The member elect shall not take his place till his election is approved by government.

XVII. The functions of the Central Consistory are,

1st. To correspond with the Consistories.

2nd. To watch over the execution of every article of the present regulations.

3d. To denounce to the competent authority all infractions of these said regulations, either through negligence or through design.

4th. To confirm the nomination of Rabbies, and to propose to the competent authority, when necessary, the removal of Rabbies and of members of Consistories.

XVIII. The Grand Rabbi shall be named by the twenty five *Notables*, mentioned in the eighth article.

XIX. The new Grand Rabbi elect shall not enter into his functions till he has been approved by the Central Consistory.

XX. No Rabbi can be elected,

1st. If he is not a native of France or of Italy, or if he has not been naturalized.

2nd. If he does not produce a certificate of his abilities, signed by three Frenchmen, if he is a Frenchman, and by three Italians, if he is an Italian; and from the year 1820, if he does not understand the French language in France, and the Italian in the kingdom of Italy. The candidate who joins some proficiency in Greek or Latin to the knowledge of the Hebrew language, will be preferred, all things besides being equal.

XXI. The functions of the Rabbies are,

- 1st. To teach religion.
- 2d. To inculcate the doctrines contained in the decisions of the Great Sanhedrim.
- 3d. To preach obedience to the laws, and more particularly to those which relate to the defence of the country; to dwell especially on this point every year, at the epoch of the conscription, from the moment government shall first call upon the people till the law is fully executed.
- 4th. To represent military service to the Israelites as a sacred duty, and to declare to them, that, while they are engaged in it, the law exempts them from the practices which might be found incompatible with it.
- 5th. To preach in the Synagogues, and to recite the prayers which are publicly made for the Emperor and the Imperial Family.
- 6th. To celebrate marriages and to pronounce divorces, without, on any pretence, acting in either case, till the parties who require their ministry have produced due proofs of the act having been sanctioned by the civil authority.

XXII. The salary of the Rabbies, members of the Central Consistory, is fixed at six thousand livres; that of the Grand Rabbies of Consistorial Synagogues at three thousand livres; that of the Rabbies of particular Synagogues shall be fixed by the community of Israelites which shall have required the establishment of such a Synagogue; it cannot be less than a thousand livres. The Israelites of the several districts may vote an augmentation of these salaries.

XXIII. Each consistory shall pre-

sent to the competent authority a plan of assessment among the Israelites of the district for the sums necessary to pay the stipends of the Rabbies. The other expenses of worship shall be fixed and assessed by the competent authority, on the demands of the Consistories. The salary of the central Rabbies shall be proportionally paid out of the sums levied on the several districts.

XXIV. Each Consistory shall name an Israelite, not a Rabbi, nor member of the Consistory, to receive the sums which shall be levied in the district.

XXV. This Treasurer shall pay quarterly the salary of the Rabbies, and the other expenses of worship, upon orders, signed by at least three members of the Consistory. He shall give his account every year, on a fixed day, in a full Assembly of the Consistory.

XXVI. Every Rabbi who, after the promulgation of the present regulations, shall be unemployed, and will choose, nevertheless, to remain in France or in Italy, shall be bound to adhere formally, and to sign a declaration of his adherence to the decisions of the Great Sanhedrim. The copy of this declaration shall be sent to the Central Consistory, by the Consistory which shall have received it.

XXVII. The Rabbies who are members of the Great Sanhedrim shall be, as much as possible, preferred to all others, to fill the places of Grand Rabbies.

The work also contains an address from the Israelites of Frankfort on the Maine, and the answer sent by the assembly, and concludes by a speech of M. Avigdor, one of the secretaries, relative to the persecutions sustained by the Jews, the causes of these persecutions, the protection afforded to them by the clergy at different times, and a series of resolutions thanking the Christian clergy in various parts of Europe for the manifold favours confirmed by them in former centuries on the Israelites.

Many of the speeches of the deputies evince very great talents; and the whole work is equally valuable for its curiosity and interest.

BRIEF ACCOUNT OF THE BRITISH
AND FOREIGN BIBLE SOCIETY.

THIS Society was instituted in the year 1804. Its exclusive object is to promote and assist the circulation of the scriptures both at home and abroad. The only copies to be circulated in the languages of the United Kingdom are those of the authorized version without note or comment.

The object of this Society being so simple, and the sphere of its proposed employment so extensive, it has been judged expedient to engage in its support all denominations of Christians who profess to regard the Holy Scriptures as the proper standard of religion.

Such a constitution of the Society, while it secures an adherence to the authorized version by the mutual jealousies of its members on all matters of construction and comment, provides at the same time for employing in its behalf more zeal and resources than could be expected from its appropriation to any particular description of Christians.

Within the short space of three years the Society has succeeded in accomplishing many important parts of its comprehensive design. This will appear from the following facts.

It has produced by its aid and encouragement societies similar to its own, in Germany and Prussia. By the former of these, 5000 copies of a German Protestant New Testament have been printed; and types have been lately set up for the purpose of printing successively a supply of German Bibles for many generations: by the latter, an edition of the Bohemian Bible is in a course of printing for the use of the Protestants in Bohemia, Berlin, and elsewhere.

2009 copies of St. John, in the Mohawk language, have been printed in London at the Society's expense; 500 of which have already been distributed, with great acceptance, among the Mohawks settled on the Grand River; and 500 more are about to be sent, for the use of the Roman Catholic and other Mohawks lower down the St. Lawrence, in consequence of an application to that effect.

3000 copies of the Icelandic New Testament have been printed in Copenhagen at the Society's expense, 2000 of which have been bound and forwarded to Iceland; and very recently the sum of 300l. has been granted by the Society in aid of a fund now raising in Denmark, for printing the whole Bible in the Icelandic language.

Two separate sums of 1000l. each have been granted towards the translations of the scriptures now going on in Bengal, into ten Oriental languages, among which are the Shanscrit and the Chinese. Specimens of these translations have been received: they are in different degrees of forwardness, and some are actually completed.

Arabic types and paper have been granted by the Society for the purpose of printing 5000 copies of the New Testament in the Turkish language at Karass on the borders of the Caspian Sea; a favourable opportunity having offered for introducing the scriptures among a people amounting to nearly 30 millions who speak that language, and who inhabit from the banks of the Wolga to the shores of the Euxine.

5000 copies of the Spanish Testament have been printed by the Society; 7000 of the French have been ordered at different times; and preparations are now making for procuring a stereotype edition of the latter.

Several thousand Welsh Testaments have been furnished to Wales; larger supplies are in a course of preparation, besides 20,000 copies of a Welsh Bible, which will be completed with all dispatch.

English New Testaments have also been supplied to Ireland; and 20,000 copies of a neat Gaelic Bible, for the Highlands of Scotland, are now passing through the press.

The English and Welsh Bibles and New Testaments are all printed by stereotype, under the direction of the University of Cambridge.

To the above series of facts it may be added, that the Society has furnished copies of the New Testament, and occasionally of the whole Bible, AT HOME—to the convicts at Woolwich; the prisoners in Newgate, and other jails; the German soldiers and

seamen at Margatè, Gosport, Guilford, Dublin, and other places; the sea-fencibles on the Essex coast; and the French and Spanish prisoners of war: and ABROAD—to the British soldiers at the Cape of Good Hope; the inhabitants of Newfoundland, Halifax, and Nova Scotia; the settlers at Van Dieman's Land; the French at St. Domingo; the Spaniards at Buenos Ayres; the colonists of New South Wales; and to different parts of France, Switzerland, and Germany.

The Society has already expended between 5 and 6000l. in accomplishing these several objects, and stands further pledged for very considerable sums on account of the many important undertakings in which it is now engaged.

The business of the Society is conducted by a Committee of 36 laymen, 6 of whom must be foreigners resident in London, or its vicinity; half the remainder, members of the Church of England; and the other half, members of other denominations of Christians.

The Society has received many valuable presents of copies of the scriptures in different languages; such Donations will at all times be very gratefully acknowledged.

Editions of the Scriptures on sale to Subscribers at the Depository.

| | |
|----------------------------------|-------|
| Brevier Testament, 12mo. strong- | s. d. |
| ly bound in sheep - - - | 1 0 |
| Ditto ditto in calf - - | 1 6 |
| Burgois Testament, 8vo. in sheep | 1 6 |
| Ditto ditto in calf - - | 2 0 |
| Long Primer Test. 8vo. in sheep | 1 9 |
| Ditto ditto in calf - - | 2 3 |
| Pica Testament, 8vo. in sheep - | 2 6 |
| Ditto ditto in calf - - | 3 0 |
| Nonpareil Bible, 12mo. in calf - | 3 0 |
| Brev. Welsh Test. 12mo. in sheep | 1 0 |

In our next number we shall gratify our readers with copious extracts from the last Report of the Directors of the London Missionary Society, from the latest No. of the "Periodical Accounts relative to the Baptist Missionary Society."

Literary Intelligence.

FRANCE.

Present state of the Clergy.—On occasion of the Lent of the present year M. de Maddolx, bishop of Amiens, published an exhortatory note addressed to his diocesans, in which are the following observations. "We have learned, with the most lively grief, that many of our diocesans refuse to pay that light contribution which we had fixed towards the support of our seminary for clerical education. Are you then ignorant, my dear Christian brethren, that death mows down your pastors, and that we every day experience the heaviest losses? Two years are not elapsed since we have sat on the episcopal seat of Amiens, and already 101 priests have sunk under their painful labours: in the same time we have only ordained four: we are therefore

alarmed at the number of parishes which remain destitute of religious assistance, and of those which are threatened with the same calamity; especially when we reflect that among those who remain, 343 are more than 70 years of age, 94 have passed that age, and others more loaded with infirmities than with years are apparently on the borders of eternity." This representation agrees with what we have read in the French journals, that the minister of religion received in one day four notices from mayors of different towns, that they had performed divine worship on one Sunday, there being no priest in the neighbourhood whom they could obtain for that purpose. It is understood that the starving salary of the priesthood is the cause of this; as no young men will enter on a course of

life which does not admit the hopes of a maintenance. Those who see every thing done by Bonaparte and Talleyrand in the worst light, conceive that this is their plan for the extinction of Christianity, by extinguishing the priesthood! In some places recourse has been had to charitable contributions. How far this disposition may spread over France, or to what degree it may be permanent, or what may result from these circumstances, we cannot pretend to foresee.

French Statistics.—The French report the population of the 112 departments of that kingdom at 36,060,104 persons. The land forces, in 1805, at 607,671. The revenues at 256,500,000 francs.—The Confederation of the Rhine, they report at — population 7,008,122; military force 80,000.—Revenues 44,674,000 florins.—The kingdom of Italy — population 5,439,555; military force 60,000; revenues 60,000,000 florins.—The kingdom of Holland — population 1,881,880; military force 18,057; revenues 50,000,000 florins.

Phenomenon.—A most extraordinary child, was, on the 4th of May, presented to the Society of Physicians, at Bordeaux, where he was minutely examined. This boy is five years old, was born in Dauphine, near Valence, and is called *Chacrelas Européen*; by this name M. Buffon describes those men which are born spotted and speckled of colours different from that of their nature. He is of two colours, although born of white parents; he is quite black from the foot to the hip, and also his arms up to the neck; the other part of his body is white strewed with black spots of different sizes, which spots are covered with long and thick hairs; his beard is as grey as that of a man 50 or 60 years of age; his figure is very handsome and white, and his features regular; his physiognomy is comely, with a smiling countenance; his eye penetrating; his voice very soft; and, considering his age, he answers well to all questions of a trifling nature.

GERMANY.

Statistics, Vienna.—In the course of the year 1806 died in the city and suburbs of Vienna, 20,359 persons;

among whom were 59 from 90 to 100, one of 101, one of 102, one of 106, one of 111 years. The number of births was 10,876.

ITALY.

Decrease of Population.—*Rome.* According to a recent census of the population of this city, the number of inhabitants is diminished in a very striking degree. It is at present only 134,973 persons of every age and condition. It was in 1788 upwards of 165,000; and in 1794 it was more than 167,000. The principal diminution appears to have been first perceived in 1798, in which year the number of inhabitants was 151,000.

HOLY LAND PILLAGED.

Genoa, March 18. Father Louis, deputy commissary of the Convent of Peace at Genoa, who went from hence July 22, 1805, to visit the Holy Land, and to carry the usual offering to the convent of Nazareth, returned yesterday; and reports that the rebel Wehabis had lately over-run Judea, had pillaged the Christian treasury, and had laid all the French, Italian, Spanish, Turkish and Armenian inhabitants under contribution.

PORTUGAL.

Earthquake.—*Lisbon, June 12.* At four o'clock in the afternoon, on Saturday last, the 6 inst. a shock of an earthquake was felt here, of very much more force, and longer continuance, than has been experienced since the dreadful one in the year 1755. In all parts of the city and suburbs the houses were abandoned, and the inhabitants, on their knees, and the greater part in most pious and lamentable tones, supplicated the Divine Mercy. The universal impression was, that a shock so alarming would be presently followed by others more fatal, and while some with a pious resignation awaited the expected crisis, others gave way to a frantic despair; and nothing could exceed the general horror. Happily, however, it terminated with the first great shock. The dread which it excited caused vast numbers to leave the city, and to pass that night in the open fields, but an undisturbed tranquillity continued, which in the course

of the next day restored order, and dispelled the agitations which more or less every one suffered.

It was equally felt at Cintra, and at Mafra, where the Royal Family were. The Princess, who possesses great fortitude and presence of mind, snatched up her infant, and ran with it in her arms into the garden; the Prince Regent sunk under the alarm, and remained insensible for a considerable time.

Of the many shocks that have been felt here since 1755, two only have been distinguished as materially alarming; but neither of them is considered as equal, by any means, either in point of violence or duration, to that of which I write.

A subsequent shock, but of so slight a nature, as not to be felt by the generality of the people, is ascertained to have occurred about eight o'clock on Wednesday morning the 10th instant. It was felt more sensibly at Mafra and other places than here.

TURKEY.

Revolution at Constantinople. The Emperor Selim is no more; the discontents, occasioned among the people by the scarcity of provisions, and among the Janissaries by the European exercise and discipline, furnished the enemies of Government with an occasion to excite an insurrection, which cost the unhappy Sultan his throne and life.—On the 24th of May, the Mufti, at the head of the malcontents, repaired with 800 Janissaries to the Seraglio, and read to him a list of his pretended offences, recited passages from the Koran, which declared him, on account of those offences, unworthy of the Throne, and ordered him to sign a renunciation of it.—Selim seeing no means of resistance signed the Deed of Renunciation, and begged his life. The Mufti promised to intercede for him. His person was then secured, and fourteen of his principal Ministers were put to death. Couriers were sent to the Camp and the Dardanelles, to arrest and strangle the Grand Vizier and the Captain Pacha.—On the 25th of May, a Proclamation was published in Constantinople, to announce to the people that the Sultan had been dethroned, and to make known his

offences, and the passages of the Koran which condemned those offences. The people were invited to remain tranquil, and mind their affairs. On the 26th, Mustapha, the son of Achmet, was proclaimed grand Seignior. It is remarkable, that during the whole of this revolution but few disorders were committed. The mass of the people took no part at all; so that we attribute this catastrophe to some Chiefs of Parties yet unknown, and to the Janissaries. All foreigners have been ordered to be respected.—We are assured that the grand Vizier made no resistance to the order sent to him, and was strangled. Of the Captain Pacha we know nothing. The Grand Vizier had gained some successes before he died; he passed the Danube at Ismail, and forced Gen. Michelson to retire from Wallachia to Foksany and Rimnick.

Statistics of the Empire.—The *Tel-e-graphie* French paper, states the extent of Turkey at 49,173 square miles; population 25,380,000; of which Turkey in Europe is 11,968 square miles, containing 11,040,000 inhabitants. Asiatic Turkey is 24,262 square miles, containing 11,090,000 inhabitants. Egypt, 12,943 square miles; containing 3,200,000 inhabitants. The number of inhabitants in Constantinople is stated at 500,000. The land forces of the Porte in 1804 were 266,454 men; irregulars 60,000; of which the Janissaries are 113,406; the Spahis 132,054, Methardchies 6,000, Artillery 15,000. The maritime strength of this Empire was 12 ships of the line, 6 frigates, 5 smaller vessels.

The revenues of the Imperial Treasury amounted to 2,000,000, and that of the Empire to 44,942,500 piastres. The debts of the State amount to 53,350,000 piastres.

[*Panorama.*]

FRANCE.

An Imperial Decree was obtained in January, 1807, forbidding all persons from speaking in any church, without permission from the bishop of the diocese. It appears that certain churches have lately become the *talking places* of the inconsiderate, to the scandal of the sedate.

Premiums and rewards are held out by the Minister of the Interior,

for the culture of cotton in the southern provinces of France; and every agriculturist, who inclines to attempt this branch of his profession, may receive from the Prefect of the Department where he resides, as much seed of this plant, as he deems necessary.

The following is a list of all the cities in France which contain a population of thirty thousand people and upwards.

| | | | |
|-------------|---------|-------------|--------|
| Paris..... | 547,756 | Strasburgh | 49,056 |
| Marseilles | 96,413 | Cologne.... | 42,706 |
| Bordeaux | 90,992 | Orleans.... | 41,937 |
| Lyons..... | 88,919 | Amiens.... | 41,279 |
| Rouen..... | 87,000 | Nismes.... | 39,594 |
| Turin..... | 79,000 | Bruges.... | 33,632 |
| Nantz..... | 77,162 | Angers.... | 33,000 |
| Brussels... | 66,297 | Montpellier | 32,723 |
| Antwerp... | 56,318 | Metz..... | 32,099 |
| Ghent..... | 55,161 | Caen..... | 30,923 |
| Lisle..... | 54,756 | Rheims.... | 30,225 |
| Toulouse... | 50,171 | Alexandria | 30,000 |
| Liege..... | 50,000 | Clermont... | 30,000 |

GERMANY.

Mr. Wilberforce's "View of Christianity" is translated into German at Frankfort. [Ch. Obs.

DEAF AND DUMB ASYLUM.

Saturday, July 11th, 1807. His Royal Highness the Duke of Gloucester laid the foundation stone of a new asylum, for the indigent deaf and dumb to be erected nearly opposite the Bricklayers' arms, in the Kent road. His Royal Highness set an example of liberality by subscribing 50 guineas. The Lord Mayor gave 50, and H. Thornton, Esq. M. P. 40. Several persons of distinction attended the ceremony, and the windows in the road were crowded with spectators. The first Surry regiment of volunteers were drawn up to receive his Royal Highness suitably to his rank.

List of New Publications.

A Summary of Christian Doctrines and Duties; designed principally for those inhabitants of new settlements who have not the opportunity or means of procuring books upon religious subjects. Concord. George Hough. May, 1807. This pamphlet contains a very clear and scriptural display of doctrinal and practical religion, and deserves to be numbered among the most useful tracts for general distribution.

Two Minor Catechisms, for the use of parents and instructors in teaching their children and pupils. By Joseph Emerson, Pastor of a church in Beverly. The author has it in contemplation to publish "a Reference Catechism, containing questions principally historical, answered mostly by referring to scripture; for the use of schools and families. To which will be prefixed the Minor Doctrinal Catechism, and Historical Catechisms already published." The design of the author is to be highly approved, and it is hoped his pious attempt to assist parents and instructors in the impor-

tant work of religious education will be duly appreciated.

The Inaugural Address delivered in Brunswick, Sept. 2, 1802, by the Rev. Joseph M'Kean, A. M. and A. A. S. at his entrance on the duties of President of Bowdoin College; with an Eulogy pronounced at his funeral, by the Rev. William Jenks. Portland. T. B. Wait, & Co. 1807.

A Discourse delivered in the First Church, Boston, on the anniversary of the Massachusetts Humane Society. June 9, 1807. By William Emerson, A. A. S. S. H. S. Pastor of the First Church in Boston. Boston. Munroe & Francis. 1807.

A Sermon, preached in Brattle Street Church, Boston, September 25, 1807, before the Managers of the Boston Female Asylum, on their seventh anniversary. By Jedidiah Morse, D. D. Minister of the Congregational Church, in Charlestown. Boston. Russell & Cutler. 1807.

The Domestic Chaplain. Being fifty-two short lectures, with appropriate hymns, on the most interesting

subjects, for every Lord's day in the year, designed for the improvement of families of every Christian denomination. By John Stanford, A. M. New York. T. & J. Swords.

On the Unity of Christ's Church. A Sermon, delivered in the town-house in Middleborough, April 16, 1807, before Christians of several denominations. By Jos. Barker, A. M. Pastor of the First Church in Middleborough. Boston. Lincoln & Edmands. 1807.

The Life of George Washington, commander in chief of the armies of the United States of America, throughout the war which established their independence, and first president of the United States. By David Ramsay, M. D. author of *The History of the American Revolution*. 1 vol. 8vo. pp. 400. Ornamented with an engraved Head of Washington. Price to subscribers, in boards, \$2.50. Providence, R. Island. E. S. Thomas. 1807.

A Spelling Dictionary, divided into short lessons, for the easier committing to memory by children and young persons; and calculated to assist youth in comprehending what they read: selected from Johnson's Dictionary for the use of her pupils. By Susanna Rowson. 12mo. pp. 132. Boston. J. West. 1807.

The New England Farrier; being a compendium of farriery. In four parts. Wherein most of the Diseases, to which Horses, Neat Cattle, Sheep, and Swine are subject, are treated of; with medical and surgical operations thereon: Being the result of many years' experience. Intended for the use of private gentlemen and farmers. By Paul Jewett, of Rowley. Salem.

A Discourse delivered in the First Baptist Meeting House in Boston, on Wednesday, August 19, 1807, by Joseph Clay, A. M. On the occasion of his installation to the pastoral care of the First Baptist Church and Society in said town. 8vo. pp. 40. Boston. Manning & Loring.

The Heavenly Footman; or a description of the man that gets to heaven. Together with the Way he runs in; the Marks he goes by; and Directions how to run, so as to obtain. By John Bunyan. Boston. Lincoln & Edmands. 1807.

Two Discourses on the Perpetuity and Provision of God's gracious Covenant with Abraham and his Seed. By Samuel Worcester, A. M. Pastor of the Tabernacle Church in Salem. Second Edition, revised. To which are annexed Letters to the Rev. T. Baldwin, D. D. on his book entitled *The Baptism of Believers only*, &c. Salem. Haven Pool. 1807.

WORKS PROPOSED.

Samuel Mackay, A. M. Professor of the French language in Boston, proposes to publish by subscription, a Chronological Abridgment of the French Revolution, from the year 1787 to the year 1792, including the most astonishing events, which distinguish that memorable era; to serve as an introduction to a subsequent uninterrupted Historical Correspondence, of about 1500 original letters, written by men of talents, rank, reputation and honour; which will complete a full History of France, from that period, and without chasm, to the peace with Austria, after the battle of Austerlitz.

Dr. Ramsay has prepared for the press a new edition of his *History of the American Revolution*. He has carefully revised what was formerly published, and added two chapters of original matter: One exhibiting a connected history of the British colonies, now the United States, as far as the same is illustrative of the revolution, its origin, principles, predisposing causes, and of such events as prepared the way for the grand event. The last chapter, or rather appendix to the revolutionary history, will contain a brief view of the United States, since the revolution, down so near to the present time as will be suitable. In this chapter the order of time will not be followed, but the order of things connected together in one unbroken view relative to the same subject. The relations between this country, Britain, France and Spain, for example, will be unfolded, each separately from first to last. If the blessings of peace are continued to our country, we may expect soon to be favoured with this valuable and popular work, which has long been out of print.

Ordinations.

On the second of September the Rev. Martin Powel of Westford, Vt. was ordained at Moores, the town adjoining Champlain on the west. Rev. Mr. Pettengill of Champlain made the introductory prayer, and gave the charge and the right hand of fellowship; the Rev. Mr. Morgan of Essex, Vt. preached a sermon on Acts xxvii. 31, and made the ordaining and concluding prayers. The scene was peculiarly solemn and affecting. Assembled in the open air, in a field surrounded by a wilderness, the friends of the gospel beheld the servant of Jesus inducted into the pastoral office. The town is new, containing only about 30 families. Last spring 13 persons were united into a church; since then God has made this desert to rejoice. In this wilderness the waters have burst forth. About 30 persons, it is hoped, have recently experienced the saving influences of the Holy Spirit. A man of considerable influence and respectability in this town, who had vehemently opposed the reformation from hatred to the doctrines of grace, has of late been impressed by the truths of God, and yields to that which he formerly resisted.

In 4 towns to the west of Moores, along the Canada line, the Lord is reviving his work, and bringing sinners out of darkness into light. A letter from Mr. Weeks states that the church in Madrid has received accessions equal to its number, when

it was formed last spring, that one infidel has lately been converted through the instrumentality of missionaries, and that many are under a conviction of their sin. In Stockholm many perceive themselves condemned by the law, and some have obtained a hope of salvation through the blood of Jesus. In Hopkinton, where the inhabitants were very stupid, there is now but little said, except about religion. In Malone a serious attention to divine things prevails in every part of the town.

We have been informed that in several towns in the state of Connecticut the blessed gospel of salvation has impressed the minds of many. This is the case particularly with Litchfield and Goshen. To the church in the latter town one hundred persons have been added within a few months.

On the 16th Sept. Mr. Levi Parsons was ordained pastor of the east church and society in Marcellus, (N. Y.) Rev. Mr. Pomeroy of Brutus made the introductory prayer; Rev. Mr. Hyde of Lee, (Mass.) preached the sermon; Rev. Mr. Leonard of Cazenovia made the consecrating prayer; Rev. Mr. Higgins of Aurelius gave the charge; Rev. Mr. Wallis of Pompey gave the right hand of fellowship; Rev. Mr. Woodruff of Scipio addressed the church and people; and Rev. Mr. Clark of Milton made the concluding prayer.

INSTALLATION.

On the eighth of July the Rev. Amos Pettengill of Salem, N. H. was installed at Champlain (Clinton County, New York.) Rev. Mr. Wooster of Fairfield, Vt. made the introductory prayer and preached a sermon on 1 Thes. 2 ch. 4th verse. Rev. Mr. Bogue of Georgia, Vt. made the consecrating prayer and delivered the charge. The right hand of fellowship was given by Rev. Mr. Weeks, a missionary, and the concluding prayer made by the Rev. Mr. Page, also a missionary.

The solemnities were attended on a small island in the Chazi river,

which empties into lake Champlain, where five hundred persons assembled, apparently devout and rejoicing in this interesting occasion. Before this time no minister of the Congregational order had been settled in any part of the widely extended region, which lies west of the lake. The society contains a hundred and forty men, many of whom are unusually engaged in the cause of the Redeemer. The church at the time of the installation of Rev. Mr. P. consisted of but five individuals; of late about twenty have made a public profession of religion.

Obituary.

Biographical Sketch of RICHARD DEVENS, Esq.

Who died Sept. 20, 1807, aged 86 years.

GOOD men, though dead, speak to the living by their example, when it is exhibited for their instruction and imitation. With this view we write the following sketch :

RICHARD DEVENS, Esq. was born in Charlestown, Sept. 1721. Of his ancestors, and the early part of his life, we have little information, except what we derive from his last will and testament. In this instrument he informs us, that he had to struggle with "great and unspeakable troubles," and that he was left in a peculiar sense a child of Providence, and dependent on his care. By the blessing of God, however, on his industry, he soon rose from his depressed circumstances, first to a state of comfort, and afterward to a state of affluence ; and his prosperity continued till his death.

From a native strength of mind, quick discernment, careful observation, uprightness of character, and commendable industry, Mr. Devens, without the advantages of education, became qualified to fill, with usefulness and reputation, many offices of honour and trust in the town and commonwealth. Previous to the American revolution, and at different periods afterward, he sustained the offices of Selectman, Overseer of the Poor, Justice of the Peace, Treasurer and Representative of the Town, and President and Director of Bridge and other Corporations and Societies. He was a member of the general court at that critical and anxious period of public affairs in 1774, in those "times which tried men's souls," when they resolved themselves into a provincial congress ; was an active member of that confidential body of men, the Committee of Safety ; and afterward was appointed Commissary General of the state of Massachu-

setts, in the year 1775, and was annually rechosen to that responsible office so long as it was continued.

As a husband, parent and friend, he was affectionate and kind ; as a counsellor in difficulties, wise and faithful ; as a patriot, ardent, intrepid and active, especially in the early part of our revolution ; as a public officer, upright and useful ; as a Christian and a father to the poor, eminent and distinguished. As a Christian, Mr. Devens was a pillar in the church of which he was a member ; a cheerful and liberal supporter of the gospel ministry ; a constant and devout attendant on public worship, and the ordinances of religion. In faith he was a disciple of the old school. He embraced, as the truth of God, *the doctrines of grace*, as they are summed up in the Assembly's Catechism ; for these doctrines he was ever a firm advocate. He walked in the "old paths," which he deemed "the good way." The doctrines, which he so firmly believed, and the efficacy of which we trust he felt in the renewal and sanctification of his own heart, formed the basis of all his hopes of future happiness, and prompted him in the discharge of his Christian duties of piety and benevolence. His good works were the fruit and evidence of his faith ; not the ground of his justification before God. No man ever appeared to have a deeper sense of the depravity of his own heart, of the defects in his Christian life, and of the worthlessness of his own righteousness, than he entertained. His own striking words, which are copied from that solemn instrument, his last will and testament, follow : "I recommend my soul to Him who gave it ; having no one recommending qualification of my own, all my righteousness being but "filthy rags,"

rag's," through a total moral depravity of heart, the whole of my conduct being stained with spiritual pollution. I rest my hope of justification and resurrection to eternal life wholly on the mercy of God, through the merit and intercession of a glorious Saviour, Jesus Christ." This precious Saviour, we trust, he embraced in the arms of faith, with lively joy; and being spared, as was the pious Simeon, to a very advanced age, he could no doubt on good grounds say with him, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The other distinguishing feature in his character, his beneficence to the poor, which appears to have been the fruit of his Christian faith, is particularly worthy of our notice and imitation. In respect to his feelings and conduct towards the poor generally, and to the widows and fatherless particularly, he appears to have taken for his pattern, that eminent servant of the Lord, Job, in the days of his prosperity. Like him, he "delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet to the lame. He was a father to the poor, and the cause which he knew not he searched out." In consequence, "when the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him." His known charities to the poor and unfortunate, and his contributions to various religious and other useful purposes, were remarkably liberal; and as he was anxious that his left hand should not know what his right hand did, we have reason to conclude that his private charities, which will never be known till proclaimed at the day of judgment, were not inconsiderable.

There was one species of charity, the most valuable and fruitful of

benefit to the souls of men, of almost any other, and which he pursued to a great extent; and that is the purchase and dispersion of Bibles, and religious books and tracts, among the poor in various parts of New England, particularly in the frontier settlements. The number of books thus distributed at his expense can never probably be estimated. It is presumed, from what is known, that the number would much exceed 100,000. God gave him the means to do good, and with the means a heart to employ them in his service, for the benefit of his fellow men. His active benevolence continued to the day of his death. Rarely has a man died, at his advanced age, whose loss is so extensively and sensibly felt. But he ceases not to be useful now that he is in his grave. A liberal portion of the means he employed in doing good while he lived, are left in his will to operate in the same way now that he is gone. Eight bank shares of the United States Bank are bequeathed to the use of the poor of his native town, and an handsome sum to four religious societies, for the purpose of aiding in propagating the gospel.*

Such a noble example of industry in business, of fidelity in office, of Christian piety and beneficence, it is hoped, will animate others whom God hath blessed with talents and wealth, to "go and do likewise."

"Blessed are the dead, who die in the Lord; from henceforth they rest from their labours, and their works do follow them."

* To the fund of the Baptist Education Society, for the purpose of educating pious, indigent youth for the gospel ministry, ten shares in the Fire and Marine Insurance Corporation in Boston. To the Connecticut Missionary Society, ten shares. To the Massachusetts Missionary Society, ten shares. To the Hampshire Missionary Society, ten shares of the same stock.

TO CORRESPONDENTS.

PASTOR, and several other communications on hand, are postponed to give room for recent and interesting intelligence.